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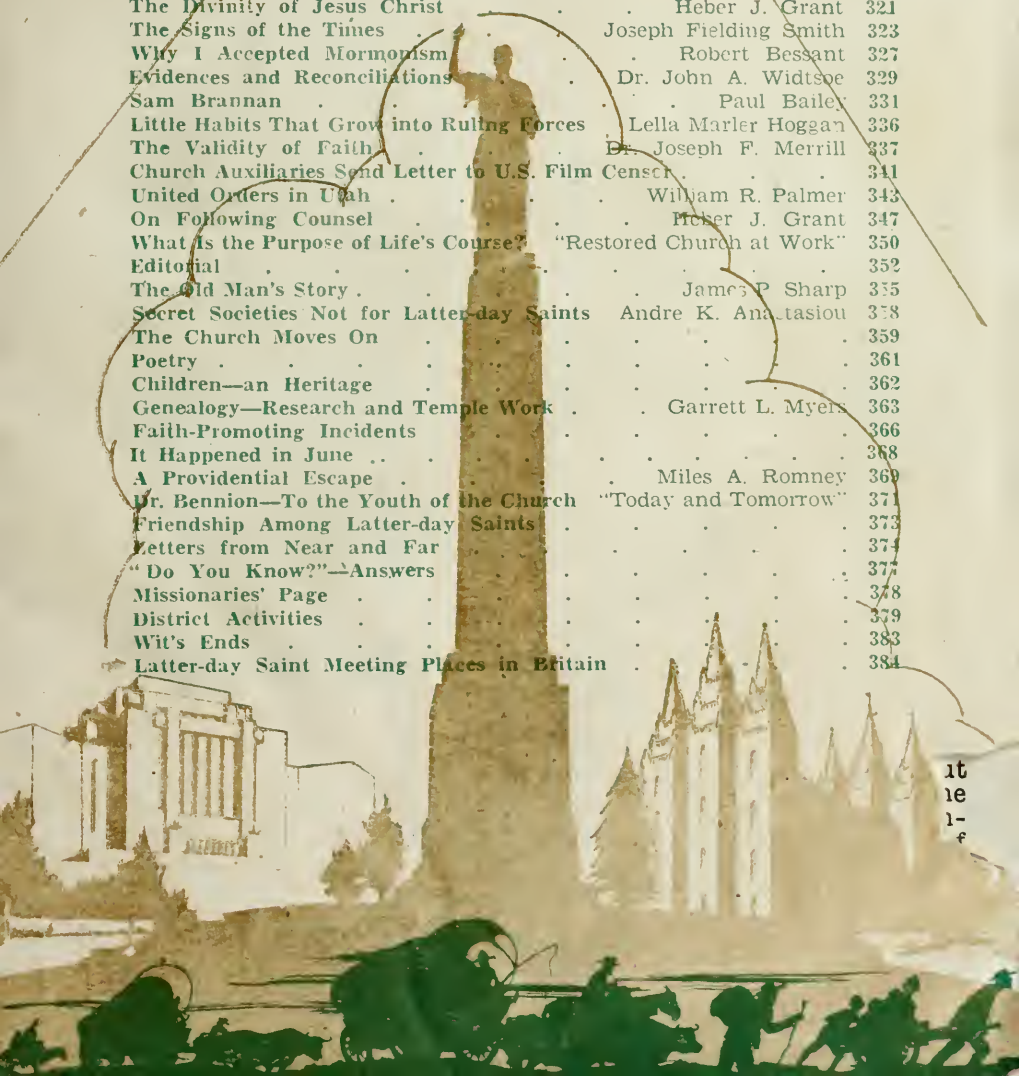

SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

IN part of Tibet where pasturage is very meagre, Sven Hedin found the nomads had trained their horses to become meat-eaters. The little ponies eat dried meat, cut in long strips.

★

GLOWING carbon (almost a perfectly black body) appears to the eye about three times as bright as glowing platinum when both are at the same temperature, because the carbon is giving off more heat. The skin gives off or absorbs heat within two per cent. as much as a black body.

★

THERE is no twilight on Mercury or our moon, but Venus and Mars have atmospheres as does the earth which enable sunlight to be reflected and scattered on to the planets' surface which otherwise would be dark immediately after the sun sets, according to Dr. R. M. Petrie. There is ten thousand times more carbon dioxide on Venus than the earth, or enough for a layer of atmosphere two miles deep. There is enough ammonia on Jupiter for a ten-metre deep layer, and enough methane for a mile deep atmosphere on Jupiter and Saturn, and still more on Uranus and Neptune.

★

IF raspberry canes are protected in winter, by bending the canes down and covering the tips with soil, or straw and soil, raspberries may be grown in countries with cold climates, it has been found in Canada.

FEW people can control themselves with as little as 0.4 per cent. alcohol in the brain. In a study, reported in Hygeia, by S. R. Gerber, Coroner of Cuyahoga County, Ohio, it was found that over one-third of the pedestrians killed in traffic accidents had brain alcoholic contents of more than 0.15 per cent.

★

A PHOSPHORESCENT plastic moulded to make luminous bait for fishermen has been patented.

★

GLASS can now be welded electrically by using a high-frequency current to melt the glass at the place to be welded. Quarter-inch holes can be bored through glass by the same method: the glass vapourizes out.

★

TORTOISES live for 250 years and more. A group of five were taken from the Seychelles Islands and carried to Mauritius in 1766, one of which now has a shell which measures forty inches in length, measured in a straight line.

★

ON the average the cod fisheries produce a total of nearly five hundred thousand tons every year, or between two and three hundred million fish.

★

THE coldest known spot north of the equator, Oimekon, is about 200 miles south of the Arctic Circle, and roughly straight north of Vladivostok in Siberia.

The

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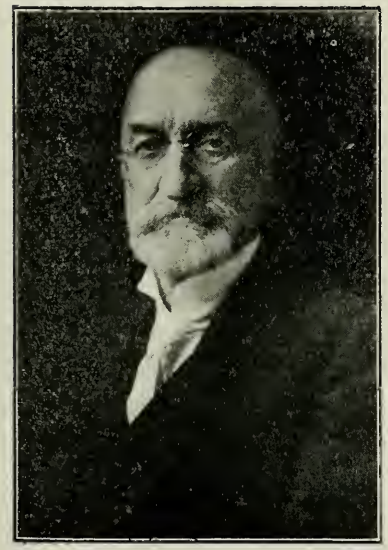


FUNDAMENTALS OF MORMONISM

THE DIVINITY OF JESUS CHRIST

By Heber J. Grant,

Seventh President of the Church of Jesus Christ of Latter-day Saints

Condensed from "Gospel Standards"

★

The Mission of Jesus Christ. We are not dependent upon the testimony of men who lived many hundreds of years ago. We have the testimony that is given to us from the Prophet Joseph Smith, and from Sidney Rigdon, that they saw the Son, that they heard the voice declare from the heavens that He was the Only Begotten of the Father, that by Him and of Him the worlds were created, and that He lives, for they saw Him.

We rejoice in a knowledge of the gospel of the Lord Jesus Christ. We rejoice in those who have been faithful and diligent in serving Him, and in knowing that each and every individual who keeps the commandments of God grows in the light and knowledge of the gospel. We rejoice in knowing that no man or woman who keeps the commandments of God ever loses the testimony of the divinity of this work in which we are engaged.

It is a remarkable fact that we can never read or hear of the labours which our Lord and Saviour Jesus Christ performed, without taking pleasure in it, while, on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. The

story of Jesus the Christ is a story of old that ever remains new. The oftener I read of His life and labours the greater are the joy, the peace, the happiness, the satisfaction that fill my soul. There is ever a new charm comes to me in contemplating His words and the plan of life and salvation which He taught to men during His life upon the earth.

We all know that no one ever lived upon the earth that exerted the same influence upon the destinies of the world as did our Lord and Saviour Jesus Christ; and yet He was born in obscurity, cradled in a manger. He chose for His apostles poor, unlettered fishermen. More than nineteen hundred years have passed and gone since His crucifixion, and yet all over the world, in spite of all strife and chaos, there is still burning in the hearts of millions of people a testimony of the divinity of the work that He accomplished.

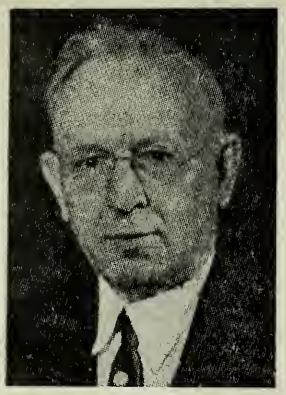
There are no revelations in the Doctrine and Covenants that have made such an impression upon my heart and my mind as the one known as The Vision, recorded in the seventy-sixth section, and the one known as Prayer and Prophecies, given in the Liberty Jail, and to be found in the one hundred and twenty-first section. I rejoice every time I read the wonderful testimony of the Prophet Joseph and Sidney Sigdon as contained in The Vision. When bishops over large churches in England announce that Jesus was not the Son of God; that He was not divine, but merely a great moral teacher; when men who are ministers deny the divinity of Christ and are being tried for their lack of faith, I rejoice in reading the testimony of these two men, and never read it but my heart swells with gratitude to God:

> And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That he lives!
>
> For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father——
>
> That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24.)

I rejoice that the Church of Jesus Christ is founded upon the first great vision that was enjoyed by the boy Joseph Smith over one hundred years ago. He declared that he saw two Heavenly Beings, whose glory and grandeur were beyond the power of man to describe, and that one of them addressed him and pointed to the other and said: "This is my beloved Son, hear Him." There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ's being the Son of the living God, because God Himself introduced Him to Joseph Smith. It is a fundamental truth of the Church of Jesus Christ in our day that Joseph Smith was and is and ever will be a prophet of God, and with the testimony in our hearts of that fact, there will never be schism, so to speak, in the Church of Christ.

Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints.

This Church is . . . a marvellous work and a wonder. There is nothing like it in all the world, because Jesus Christ manifested Himself to the Prophet and Oliver Cowdrey, and to others; and because God, in answer to prayer, has given to people all over the wide world where the gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged.



THE SIGNS OF THE TIMES

By Joseph Fielding Smith

Condensed from "Deseret News"

Editor's Note: Recently Elder Joseph Fielding Smith, of the Council of the Twelve, delivered a series of lectures on "The Signs of the Times" under the sponsorship of the Lyon House Social Center in Salt Lake City. So thorough and so timely is this discussion that we desire to present it to "Millennial Star" readers.

Our very narrow limits of space preclude the presentation of the lectures in full detail; but we shall adapt the material as best we can to space available. Following is adaptation of third lecture; others will follow in later issues.

Part 3

LET us consider again some other phases of the restoration of all things. In this lecture I intend to show some prophetic utterances which are today being fulfilled.

First, I will speak of the restoration of Israel and Judah. We could spend all the time on that alone, but if we have time we will speak of the building of the Temple in the city of Zion, and the building of the New Jerusalem, the return of the lost Tribes, and the second advent of our Saviour in power.

Interprets Isaiah

I will read from the 18th chapter of Isaiah because this has to do with this latter day work. I think I will present it all. The way it begins in the King James version is: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." This is a mistranslation. In the Catholic Bible it reads: "Ah, land of the whirring of wings, beyond the river of Cush," and in Smith and Goodspeed's translation it reads: "Ah! Land of the buzzing of wings, which lies beyond the rivers of Ethiopia." The chapter shows clearly that no woe was intended, but rather a greeting, as indicated in these other translations. A correct translation would be, "Hail to the land in the shape of wings." Now, do you know of any land in the shape of wings? Think of your map. About twenty-five years ago one of the current magazines printed on the cover the American continents in the shape of wings, with the body of the bird between. I have always regretted that I did not preserve this magazine. Does not this hemisphere take the shape of wings; the spread-out wings of a bird? Now to continue the reading:

"Hail to the land shadowing with wings, which is beyond the rivers of Ethiopia.

"That sendeth ambassadors by the sea, even in vessels of bulrushes"—and the word "bulrushes" is also wrong. The meaning is vessels of speed. "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"

The Holy Land

Do you know of any land like that? Terrible in the beginning, and later meted out and scattered, peeled and a curse upon the land? That land is Palestine. I have a clipping I took out of a newspaper in 1925, which portrays

this condition before and shortly after the end of the first "World War." I do not call it the "First World War," but this opinion does not enter into this discussion now. This article is entitled, "Planting in the Holy Land," and is as follows:

"The treeless slopes and valleys of Palestine are gradually being reforested, according to an official statement which states that nearly 3,000,000 trees and 1,000,000 vines have been planted in the Holy Land between 1920 and 1924.

"Palestine became denuded of its forests owing to Turkish misrule and neglect, which resulted in the abrasion of some of the best soil from the hillsides and in the accumulation of malaria swamps in the valleys." . . .

Trees Swept Off

We read in the Scriptures of the great cedars of Lebanon, and the trees upon the mountains. These were swept off when the curse came upon the land, and the rains have washed down the soil into the valleys where the rivers have spoiled the land as Isaiah predicted. If you wish to read more about this curse which came upon Palestine, you will find it recorded in the 26th chapter of Leviticus, the 4th and 28th chapters of Deuteronomy, and many other places, where Moses and the prophets predicted that it would come. Now to return to our reading:

"All ye inhabitants of the world, and dwellers on the earth, see ye, when He (that is the Lord) lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye."

Where was an ensign lifted up? Here in America, and the Lord calls upon all the world to take notice when this ensign is lifted upon the mountains, and He was to send ambassadors by vessels of great swiftness to this nation scattered and peeled, whose land the rivers had spoiled . . .

Refers to Missionaries

This chapter is clearly a reference to the sending forth of the missionaries to the nations of the earth to gather again this people who are scattered and peeled. The ensign has been lifted upon the mountains, and the work of gathering has been going on for over one hundred years. No one understands this chapter but the Latter-day Saints, and we can see how it is being fulfilled.

There are a great many passages on the scattering and gathering of Israel. The 4th chapter of Deuteronomy goes back to the days before Israel ever possessed the land of Palestine.

In this chapter there is a promise that they will be scattered if they rebel, and a promise that in the latter days, when they repent and turn from their evil ways, the Lord will gather them again. The very time when this should be, is pointed out in this chapter.

We are all familiar with Isaiah chapter two, at least the first five verses.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

We have frequently quoted these verses, but we have failed to study the verses which follow, and they all have to do with our present day. One significant thing in it is that the Lord says we would throw our idols of gold and silver which men worship in these days, to the moles and the bats, and we have nearly done this, have we not? You do not have much gold, and did not the Government take it and bury it? That is close to giving it to bats and moles.

I will also read this passage from Jeremiah, in the 16th chapter:

"Therefore, behold, the days come, saith the Lord, that it shall not more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He hath driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

"For Mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes."

A Great Gathering

The Lord said to Israel, when you repent, when you get ready to do My will, I will bring you back from your long dispersion, and it shall no longer be said that the people came up from the land of Egypt, because this gathering will so greatly overshadow the exodus from Egypt that it will then be forgotten.

If I should ask you who are here tonight to raise your hands and tell me where you or your parents came from, we would discover that some came from Scotland and some from England, some from Scandinavian countries, Germany, Holland and most other parts of the earth. We have come to Zion, but we have only seen the beginning of the gathering. When the Ten Tribes return and when the Lord breaks down the mountains at their presence, and the everlasting hills tremble, and an highway is built for them, it will be greater than the journey out of Egypt. This is all yet to be; but we see how we have been gathered out from the nations in fulfillment of these prophecies. It is not necessary for me to go any more into the details of the gathering of the House of Israel.

Gathering of the Jews

I want to spend a little time now, because I think it is important, on the gathering of the Jews. I will read from the Book of Mormon.

"Behold, thus saith the Lord God: When the day cometh that they (that is the Jews) shall believe in Me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth, and unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of Me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles for He hath spoken it, and who can dispute?"—2 Nephi 10:7-9.

Isaiah says this same thing, but I prefer to take it from the Book of Mormon. One more passage of Scripture, from 2 Nephi, verse seven.

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people."

Perhaps that is all I need to read in regard to this question, but I wish to say something now about the Jews and see if they are begin-

ning to believe in Christ or not, and if they are now commencing to gather to their promised land in fulfillment of these predictions. One hundred years ago if the name of Jesus Christ had been favourably mentioned in a Jewish synagogue, the entire congregation would have been greatly offended. If you have the History of the Church, Volume 3, turn to page 356, and you will find a letter written by Rabbi Landau to his son who had become a Christian. It is a letter from a heartbroken father to a wayward son, and the father says that this is the hardest blow that he ever received, and the punishment was almost more than he could bear.

We have seen that the Book of Mormon states that in the last days the Jews will *begin* to believe in Christ. You know that some of the critics of the Book of Mormon declare that it is a stupid work written by Joseph Smith or by someone for him, but how could Nephi say that in the last days the Jews would be gathered again and they would begin to believe in Christ? How could Joseph Smith say it, even one hundred years ago, when the Jews so bitterly rejected all things that were Christian?

I have several statements here depicting the present day attitude of the Jews concerning Jesus Christ. Isaac K. Funk, of the publishing house of Funk and Wagnalls, got out an edition of George Croly's work on the "Wandering Jew," in 1901. The first edition of this work was published in 1827. Dr. Funk gathered from leading Jews their opinions concerning Jesus and published them in this work, which he gave the title "Tarry Thou Until I Come." Some of these expressions I will read.

Rabbi Henry Berkowitz of Philadelphia:

"This Jew, Jesus, is the greatest, noblest rabbi of them all."

As Jew of Jews

Isadore Singer, Ph.D.:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact:

"When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once. Now it is not strange in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

Morris Jastrow, Jr., Ph.D.:

"From the historic point of view Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, He lays the chief stress upon pure conduct and moral ideas." . . .

Acclaim Jesus

Max Nordau, M.D.:

"Jesus is soul of our soul, as He is flesh of our flesh. Who, then could think of excluding Him from the people of Israel? . . . He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish."

Shows Change

This shows the changed feelings of the Jews today, and we see that Nephi's prophecy is being fulfilled. Now what about the return of the Jews to Palestine? . . .

In the Hands of Infidels

After the destruction of Jeru-

(Continued on page 375)

WHY I ACCEPTED MORMONISM

By St. Sgt. Robt. W. Bessant.

TO begin my little story I think it would be as well if I said something about myself and my life up to the time that I accepted Mormonism as my religion. I was born in a little country district of England of very staunch Church of England parents and, was naturally enough,

> Staff Sergeant Robert Bessant, a young British soldier, recently converted to the Gospel in the South African Mission, wrote this article at the request of Mission President Richard E. Folland, who forwarded it us for publication in the "Star."

baptised, or as we English say, christened into that Church when only a few weeks old. When I became old enough I attended the little Sunday services held for children, and finally as I grew up and reached my teens I was confirmed in the Church of England faith. I don't know what I expected after my confirmation; I remember that at the time I thought that I should feel some sort of satisfaction and contentment in knowing that I was a fully fledged member of the Church, but somehow there seemed to be something lacking and I could not for the life of me make out what it was. This went on for some years, and I began to get quite worried about it all. No one could seem to help me or explain anything to me, and in the end I began to wonder if it could be that my Church was not all that it should be. This was the first little seed of doubt, and I thought to myself, "Well, why not attend some other Church and see if I can gain any knowledge and comfort in that way." Please don't think for a minute that I decided on this just to see what other churches did. I had always been brought up in a Christian household to believe in God and in His Son, Jesus Christ Our Lord and Saviour, and as I attended my Sunday School I read the Scriptures and listened to the teachings, but as I say, it was as I got older and began to think for myself that doubt began to creep in, and I began to think that many of the things which I read in the Scriptures and many of the things that I was taught were contradictory in themselves and, in many cases, seemed to be more or less a matter of superstition, and it was with the idea in my mind of trying to straighten out some of this muddle and get at the truth that I decided to see what some of the other sects had to teach me. Unfortunately, before I had much time to study these matters more deeply, war broke out and, being of military age, I was immediately conscripted and drafted into the Army.

I say unfortunately, but on second thoughts I don't think it was so unfortunate for me after all, for in the Army I met all sorts of men of many different creeds and beliefs and, after I had settled down to army life and got to know the various men with whom I was thus thrown into contact, I began once more to seek knowledge, this time among my fellow soldiers. Some of them were decent Christian men, and quite a number of them tried to help me, and I also went to their churches and meetings, but somehow there was just something that kept nagging at me and refused to let me be satisfied. Some of the churches, or chapels or meeting houses I liked better than others, but wherever I went there was always something lacking, something seemed wrong somewhere, and I was determined that sooner or later I would find out what it was.

One or two things had always puzzled me. One was the subject

of Baptism. Our Lord was baptised by immersion in the River Jordan, and I had been taught that Christ Himself instructed that such was necessary for the remission of sins, and that the practice should be carried on throughout the generations by those having authority. In none of the churches which I attended was the baptismal ceremony performed as written in the Scriptures, and no one seemed to be in the least concerned about it.

Another thing which always puzzled me was the matter of the Godhead, the Holy Trinity. In the churches I was taught there there were three persons in one God—God the Father, God the Son and God the Holy Ghost, Three Persons and yet not Three Persons but all One God, Three Persons, yet neither being distinct from the other but all being one. This I could never understand, the more especially when I compared this statement with the account of the Baptism of Our Lord by John, for there we have Christ in the flesh, the Holy Spirit in the form of a dove and the voice from Heaven saying " This is my Beloved Son in whom I am well pleased." Here we have three distinct and separate personages as opposed to the confusion of the Holy Trinity as I had been taught, and I could not reconcile the two. It was things like these that were puzzling me and causing me to seek for some really good and sensible explanation.

However, during the course of my duties it fell to my lot to be sent to South Africa, which country I had often heard about but never seen, so it was with quite a little excitement that I landed at Cape Town. Once I arrived I had to set about finding lodgings, and I was very soon installed .with Mrs. Hearne at Mowbray (I know her now as Sister Ruby Hearne). On Sunday Mrs. Hearne asked me to go to church with her, and I said of course I would, and asked which church she attended. I don't think I was ever more surprised in my life than when she said it was a Mormon Church. I had never met any Mormons previously, and as far as I was concerned I'm afraid I merely thought of them as a mysterious sect who lived in Salt Lake City. Anyway, I went along to the church which I discovered was called " The Church of Jesus Christ of Latter-day Saints ", and I was most pleasantly surprised at the warm welcome I received, I might have been an old friend returned after a long absence. I was so impressed with the service that evening and with the people that I resolved there and then that I would go again. As time went on and I got to know more of the Mormon faith and principles, I began to realise that here at last was a church and a people who seemed to be better informed than all the others. and who lived, to my thinking. in the way of the Gospel in these Latter Days. I studied all things that came to my knowledge very carefully, and asked many questions concerning the faith, and I always received satisfactory and explanatory answers, and I knew that at last I had found the religion and the truth for which I had been seeking so long, so, what else could I do but go and see President E. R. Folland of the South African Mission and ask him to baptise me in the Church of Jesus Christ of Latter-day Saints.

I shall never forget the day that I was baptised, the 21st January, 1943, when I went down into the waters and was baptised by immersion by President Folland in the same manner as was Our Lord baptised by John in the Jordan. What joy was mine when I felt the waters close over me and knew that at last I was satisfied and contented in the knowledge that at last I had found the true faith and that I was beginning from that time an entirely new life. It is true that God works in a mysterious way His wonders to perform. It

(Continued on page 368)

EVIDENCES AND RECONCILIATIONS

By Dr. John A. Widstoe,
of the Council of the Twelve.

★ DID THE NEPHITES HAVE THE HIGHER PRIESTHOOD BEFORE THE COMING OF CHRIST? ★

From the "Improvement Era"

THERE is no direct answer to this question in the Book of Mormon. Yet, the events recorded in the Nephite scriptures indicate that the Higher Priesthood was among the Nephites prior to the coming of Christ.

The Nephites were descendants of Manasseh, the son of Joseph of Egypt. (1 Nephi 5:14-16; Alma 10.3.) The Nephite Priesthood therefore differed from the Levitical Priesthood which was assigned to the sons of Levi, the brother of Joseph. Lehi, father of the Nephites, held the Priesthood, for, while yet in the wilderness, he and his family offered sacrifice and burnt offerings, priestly ordinances of the Church before the coming of Christ (1 Nephi 5:9.)

Nephi, the son of Lehi, also held the Priesthood probably conferred by his father. Nephi in turn ordained two of his brothers, Jacob and Joseph, to the Priesthood. They should be "priests and teachers over the land of my people." (2 Nephi 5:6.) The elder and younger Alma (Alma 5:3), several of the latter's sons, and Nephi, the son of Helaman, together with many others, some of whom are not mentioned by name, held the Priesthood even to the coming of Christ. (2 Nephi 18:2; 25:4; Alma 30:20, 23; 46:38.) At no time, it would seem, were the Nephites without the Priesthood.

It would appear that not every man held the Priesthood, yet it must have been rather widely distributed. Mosiah records that there was "one priest to every fifty of their number." (Mos. 18:18.) Every Church unit was presided over by the Priesthood. (Mos. 25:21.)

The nature of the Nephite Priesthood is gathered from various statements made by Book of Mormon characters. Jacob, the brother of Nephi, declared that he had been "called of God, and ordained after the manner of his holy order," (2 Nephi 6:2.) Alma, the younger, says "I am called . . . according to the holy order of God, which is in Christ Jesus" (Alma 5:44), and he later states that he confined himself wholly to the High Priesthood of "the holy order of God." (Alma 49:30.) This holy order was "after the order of his Son." (Alma 13:2; Helaman 8:18.) The "holy order of God," especially when coupled with the order of the Son of God, has always been held to refer to the Melchizedek or High Priesthood. (Doctrine and Covenants 77:11; 84:19.)

Alma was a high priest. (Alma 8:23.) His sons were ordained high priests, and also many others. (Alma 46:6; Helaman 3:25.) Since there were many Nephite high priests, this office in the Priesthood could not refer to the one high priest of the order of Aaron, required to stand at the head of the Lesser Priesthood. It is clear that Alma cited in his famous sermon (Alma 13) the story of earlier high priests of the Melchizedek order, to explain and to emphasise his own calling. The existence of numerous high priests is thus another evidence that the Higher Priesthood was among the Nephites.

Under the authority of the

Priesthood, the Nephites performed baptisms from the days of the first Nephi (Mos. 18:13-16; Alma 5:3; 15:13; 48:19.) Now, baptism is by itself an incomplete ordinance. Its full value comes when it is followed by the reception of the gift of the Holy Ghost. Numerous references in the Book of Mormon indicate that the Holy Ghost was received by those who had been baptised. For example: "The gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (2 Nephi 31:17.) "He that is baptised—him will the Father give the Holy Ghost . . . baptism of fire and of the Holy Ghost. (2 Nephi 31: 12-14.) Alma likewise says that he had laboured "without ceasing" to bring souls unto repentance "that they might also be born of God, and be filled with the Holy Ghost." (Alma 36:24.)

The ordinance of baptism could be administered by holders of the Lesser Priesthood (priests), but the conferring of the Holy Ghost requires the authority of the High Priesthood. Again the conclusion seems warranted that the Nephites had the Higher Priesthood.

President Brigham H. Roberts came to the same conclusion in his comprehensive study of the Book of Mormon. He says:

> Lehi held the Priesthood, the Higher Priesthood, which was after the order of Melchizedek, and was a prophet and minister of righteousness. This, Lehi conferred upon his son, Nephi; and Nephi, shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people. (New Witnesses for God, Vol. 2, p. 219.)

Undoubtedly, various offices in the Priesthood were recognised by the Nephites. Teachers, priests, and high priests are specifically mentioned in the Book of Mormon. The terms teachers and priests probably refer to offices in the Lesser Priesthood; and the term high priest to an office in the Higher Priesthood. The Priesthood organisation of the Nephites was such as to meet the needs of the people of that day. J. A. W.

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THE FAITH OF LATTER-DAY SAINTS

The Third Article of Faith

"We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel."

In other words, we do not believe that the mere confession of faith, when a man is dying, is going to save him.

I remember as a youngster, working in a bank, seeing some cartoons that illustrated the absurdity of that belief. They were in "Puck" magazine. A very villainous man came into a room, stabbed a man, and stole some money that he was counting. In the next picture he was in jail, and a priest said: "Believe in Jesus Christ and you will be saved." The criminal thought: "A mighty easy bargain! I believe." In the next picture he was tried and convicted; in the next, he was on his way to the gallows, with sentimental ladies throwing flowers in his path, "a soul going to Jesus." The next showed him hanging at the end of a rope by his neck; and in the next he was soaring up to heaven, escorted by angels.

The final picture showed the good and benevolent man, whose money had been stolen and who had been stabbed, down in hell, being pitched from one fire to another. He said he did not have time to say he believed. He had been stabbed.

—President H. J. Grant.

Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

From the "Improvement Era"

EARLY in June the three adventurers wearily rode into Fort Hall. This decrepit stockade was the junction-point of all westward migration, and it was here the road split. The north trail led to Oregon; the south branched off to California. To Samuel's astonishment, by far the greater number of companies headed for Oregon—and as a lover of California, it lay beyond his understanding why this should be so.

Now, at long last, came a message from Brigham Young. It was tendered him en route by a westbound company. Eagerly he scanned its precious contents.

Black Hills, Bitter Creek,
30 miles west of Ft. John,
or Laramie, on the
Oregon and Calif. route
from the Platte, in camp
of Israel's Pioneers.
June 6, 1847.

Mr. Samuel Brannan:

My dear Sir: By my date you will discover my location, and as there is an emigrating company from the States camped about one-fourth of a mile back this eve, some of whom, as I understand are destined for San Francisco, I improve a few moments to write to you. About the time you left New York, the first company of friends left Nauvoo for the west, and in June arrived at Council Bluffs, where they were invited by Pres. Polk, through Capt. James Allen, to enlist in the services of the United States and march to and be discharged in California. . . . About 500 enlisted. Capt. Allen died at Ft. Leavenworth, and was succeeded by others in command, and the Battalion was marched to Santa Fe, from whence 150 were returned to Pueblo, on the Arkansas, invalids, etc., and the remainder continued their route to Mexico or toward Calif., by the South route.

After the battalion left Council Bluffs, the remainder of our camp settled on the west bank of the Missouri about 20 miles north of the Platte River, and threw up log cabins, etc., so as to make themselves as comfortable as possible. And thus passed the winter. . . .

By the middle of Sept., Nauvoo was evacuated, and the city in possession of those who had chosen to go there for that purpose. Those who had left came on to Winter Quarters, the village before mentioned on the Missouri, or stopped at intermediate places. . . .

This camp, which left Winter Quarters between the 6th and 14th of April, consists of something less than 200 men—two men to a wagon, accompanied by two-thirds of the council and men in pursuit of a location for themselves and friends, which they expect will be west of the Rocky Mountains.

We left upwards of 4,000 inhabitants at Winter Quarters and expect a large company which have since started, and are now en route, among whom will be as many of the families of the Battalion as can be fitted out. If any of the Battalion are with you or at your place, and want to find their families, they will do well to take the road to the States, via the south bank of the Salt Lake, Ft. Bridger, South Pass, etc., and watch the path or any turn of the road till they find this camp. . . . The camp will not go to the west coast or to your place at present; we have not the means.

Any among you who may choose to come over into the Great Basin or meet the camp, are at liberty to do so; and if they are doing well where they are, and choose to stay, it is quite right. . . .

The papers report your arrival and that

you have the only printing office in Upper Calif., but I do not know the name of your paper. . . . I should have mentioned that from information received at Ft. Laramie, it is expected that the command, belonging to the Battalion at Pueblo is on their route toward Calif. by the South Pass and will be at this point in a few days.

BRIGHAM YOUNG.

To Samuel Brannan, this long-awaited letter was as enlightening as it was depressing. Its terse sentences told of the evacuation of Nauvoo; of Winter Quarters; of the historic march of the Mormon Battalion to California. It revealed at last the whereabouts of Brigham Young and the vanguard. But at the same time it was darkly foreboding. Unmistakeable was its disclosure that the pioneer companies were not bound for California, but to the desert alkali flats of the Great Basin! That must not be! The Saints, somehow, must be turned from so foolish a move! Charles Smith was emphatic in his declarations that the Great Basin could never support human life—that California, in comparison, was a living Eden.

Only by a fast and desperate ride could they hope to intercept President Young's company. By every means of persuasion they somehow must induce the pioneers to avoid this arid land, continue on to Fort Hall, and thence under their experienced pilotage on into California. The very fate of the Latter-day cause seemed at stake. They must spare neither selves nor animals if they would save the Saints!

William Clayton, whose vivid pen has recorded much of the drama of the pioneer journey of 1847, tells thus of the historic meeting of Samuel Brannan and Brigham Young on the banks of the Green River:

Wednesday, June 30. . . . We resumed our journey at 8.30 a.m., President Young, Kimball, and others going on ahead again. . . . At 11.30, having travelled eight miles, we arrived on the banks of Green River and formed our encampment in a line under the shade of the cottonwood timber.

Green River is very high, there being in the channel from twelve to fifteen feet of water; the width of the stream is about eighteen rods with a very rapid current. . . . The grass grows good and plentiful, but still not so much as has been represented. This river is 338½ miles from Fort John. After dinner the brethren commenced making two rafts, one for each division, and soon afterwards Samuel Brannan arrived in camp, having come from the Bay of San Francisco on the Pacific Coast to meet us, obtain counsel, etc. He is accompanied by a Mr. Smith and another young man. They have come by way of Fort Hall.

Only the travel-frayed Samuel Brannan knew how desperately necessary it was he "obtain counsel." And in return he felt he had some counsel to give—since it was now so apparent Brigham Young and the Twelve had set hearts on turning southwestward to the valley of the Great Salt Lake.

But first must come the interchange of greetings, the excited telling of the "Brooklyn's" dramatic voyage, and the tragic story of Nauvoo's fall and the sufferings at Winter Quarters. And in this historic hour, two movements of the great Mormon symphony of faith blended themselves into an harmonious whole. The third movement, that of the Mormon Battalion, was inferentially trailing itself beyond the immediate horizon. Time had not yet arrived for its moment.

Yet there *was* news of the Battalion. The sick detachment which had wintered at Pueblo, already was reported as on its way to join the pioneers. Any day it might arrive.

Samuel Brannan had travelled far to lay his case. After that first flush of social amenities had submerged itself into the stern tasks

of river-ferrying, he earnestly endeavoured to convince Brigham Young of the gross mistake in Zion's choice. To Brannan at least the arguments were persuasive and logical. How could human life expect to subsist there when every trapper and plains scout could tell it was alkali desert, fit only for the abode of savages, wolves, and jackrabbits? Furthermore, he had been told, it froze there nearly every day in the year, and whatever growing season the desolate place possessed was entirely too short for the maturing of crops.

President Young shook off the arguments with a bland smile. He seemed little impressed by Samuel's fervid description of the Californian Eden, and countered with a faith-nurtured opinion that a touch of the Lord's hand, coupled with the brawn of Saints, could make an Eden of almost any place.

Neither eloquence nor logic could dent the armour of conviction which the leader turned toward Brannan. But the California elder had an unbending will of his own. He felt he could well afford to be patient, when common sense was arrayed in his behalf. No man who had conquered the Sierras and drought-ridden deserts to defend so precious and far-reaching a cause must allow himself to become discouraged by first rebuffs of the leader. There was still a reasonable certainty that, after a glance at that sagebrush wilderness, Brigham Young would not risk approval of it as future home of the Saints. There was still the Hastings cut-off from the Great Basin to the coast. "On to California!" must surely come the cry. And in joyous reunion, the Saints of the "Brooklyn" would yet greet the Saints from Nauvoo —and together they'd yet build to God's glory on the summered slopes of Pacific America.

On July 4, while still at Green River, twelve dust-begrimed soldiers rode into camp. To the happy surprise of all, they announced themselves as the advance guard of Captain Brown's invalided Pueblo detachment of the Battalion. In search of stolen horses, they had ridden into Brigham Young's camp quite by accident. And since both thieves and horses had been reported as being at Fort Bridger, it was in such direction their journey lay. After another avid retelling of experiences, President Young and the Council requested volunteers to return, and if possible intercept Captain Brown's main command. That day President Young wrote in his journal:

> The council decided that Sergeant Thomas S. Williams, one of the brethren of the Mormon Battalion who had overtaken the pioneers on Green River, should return to meet Capt. James Brown and the Battalion company from Pueblo, accompanied by Samuel Brannan, and inasmuch they had neither received their discharge nor full pay, Bro. Brannan should tender them his services as pilot to conduct them to California.

Calm with the certainty of the eventual uniting of all segments of the Mormon pattern in the rich valleys of the Pacific, Samuel Brannan was happy to offer himself as guide to Brown's company—for the plan was to route the company on this westward journey by way of Great Salt Lake and thence on to the coast. After this reuniting with the pioneers in the Great Basin, it was likely all the Saints would continue westward. So, without delay, Brannan and Williams headed toward Pueblo by way of South Pass. By the middle of July they had successfully intercepted Captain Brown's command on its line of march toward the coast.

Meanwhile Brigham Young's pioneer company plodded its way across mountains and through valleys only dimly marked by the wheels and shovels of the previous Hastings party. And by July 24, Latter-day Saints were breaking ground in the sloping valley beside the great salten sea.

Before July had ended, Samuel

Brannan, in company with Captain Brown and the lost hundreds of the Battalion's "sick detachment," likewise rode into the valley. The reunion of Saints was joyful enough, but no joy sang in Brannan's heart. His dark eyes looked aghast at what had happened. The worst he'd imagined had come to pass. Brigham Young not only had chosen to sojourn the Saints in the forbidding wilderness, but had actually marked out a city!

Acres of sun-baked earth had been creek-flooded and ploughed. A fort and dwellings were under construction. Streets and town plots were surveyed and marked. "Inheritances" were being dealt to the faithful. A "bowery" had been erected for public meetings, and a spot marked for the Lord's House.

Reluctantly, and with heavy heart, Samuel Brannan joined Brigham Young in a carriage inspection-tour of the vast terrain of sagebrush land which Latter-day Saints now must know as home. Mentally he compared the sun-swept picture of blue desolation with the great land he felt to be of more certain promise to the west. He thought of California's wide, navigable rivers, and compared them with the puny creeks and the brush-choked stream Brigham had named "The River Jordan." He thought of California's gentle climate, and compared it to the blistering, dry mountain heat and the vicious winters and howling winds so surely a part of this wilderness. He thought of New Hope, with its bottomless black soil, its endless procession of wild life and game. And like a sickening echo he heard the mournful wail of the coyote.

While the dusty carriage bumped its way along the prairie's weather-ruts, Samuel's heart grew sad and bitter. The trip had been useless. The promises he'd left behind must be refuted. In a frenzy of desperation he begged President Young to reconsider, and recounted to him again the manifold assets of a land which surely must some day become the richest portion of America. He listened irritably to the leader's calm explanation that God had made the choice—not Brigham Young. That the purpose and wisdom was His—not puny man's.

There was little conviction in Samuel's breast when the leader explained that Latter-day Saints too often had faced the guns and felt the lash of those who misunderstood their way of life. That a land so desirable as Samuel had pictured California must of necessity draw men as syrup draws flies, and no hope of Mormon peace and isolation was contained therein. That God's kingdom and the kingdom of the world could never grow in harmony side by side. It was vain for Brigham Young to point out that in these arid vales Samuel so heartily detested, the Saints must fight to live—and because they must turn everlastingly to God for help, they *would* live. Ease, he was told, meant spiritual and physical death. That only by taking that which no other man wanted could they be freed from human rapacity and be reasonably certain of building the Mormon pattern of life unmolested. On one thing alone was Samuel quick to agree—that no enemy was likely to raise any claim to the land now chosen for the Saints!

President Young likewise reminded Samuel that a number of his acts were neither acceptable in the Lord's sight nor to His Church. The Benson and Kendall contract, which Samuel had executed in New York, had been rejected by the Council as a veritable covenant with death. The Saints, he was told, would rest their protection in the Lord above—not in a handful of "the most prominent demagogues of the country."

Samuel finished the carriage ride, smarting under defeat, and with black anger raging in his soul. Hurriedly he made preparation for the return to California—with the expectation of piloting the

Battalion members from Pueblo west to join their comrades-in-arms on the coast. The Battalion's time of enlistment had now expired, and it was anticipated that Brown's detachment must proceed to California for mustering-out and pay-off. But unexpectedly President Young decided on a new course. Following counsel with the leader, Captain Brown mustered out his Battalion command in Salt Lake Valley, and thereby released these brethren's willing hands to Zion's cause. As to their pay, it was decided Brown should accompany Brannan west. He would collect pay for all the soldiers remaining behind.

In final desperation, Samuel Branann made still another attempt to convince Brigham Young of the folly of his choice. The encounter led to a bitter quarrel, and ended with deep distrust on the part of President Young for the arrogant, self-willed New York Saint. Moreover, the leader entrusted Captain Brown with the Council's letters of instruction to the brethren on the coast—and Samuel considered this an open affront to his office of president of the California branch. To him it was stinging proof that President Young not only had lost confidence, but also had rejected both him and his calling.

At the suggestion of Apostle Orson Pratt, Samuel busied himself instructing the brethren in the Mexican way of adobe construction while he nursed wounds and chafingly awaited Captain Brown's preparation for the perilous overland trek. At last, on August 9, 1847, the little party of horsemen turned their backs on Zion.

In the turbulent, rebellious soul of Samuel Brannan seemingly there were no regrets. His farewell to Zion proved a final one.

(To be continued)

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Growth of the West

HISTORICAL MANUSCRIPTS GIVEN TO YALE UNIVERSITY

DR. CHARLES SEYMOUR, president of Yale University, has announced the gift to the university library by Mr. William Robertson Coe of his incomparable collections of manuscript sources for the history of the West.

The collection consists of official papers, letters, and personal diaries of men and women who crossed the plains in search of wealth, new homes, or freedom to worship. It contains, *inter alia*, the greatest amount of material from original sources about the Mormons outside that in the possession of the Mormon Church itself, and, among other items of extraordinary interest, include letters written by John Jacob Astor in negotiating for the establishment of a fur-trading post at Astoria, the journals and records of the early Spanish explorers, accounts of Indian massacres and the discoveries of gold in California and several other States, and hundreds of other items of historical importance.

Dr. Seymour, himself a historian, said of the collection: "Any historian who ventures to write a history of the West from the time of the early explorers, through the days of the establishment of the missions, the Mormon migrations, the gold rushes, and on up through the period of opening the overland railroad, will find in the documents now given to Yale a wealth of new material of great historical import." —"The Times."

Little Habits That Grow Into Ruling Forces

By Lella Marler Hoggan

From "The Relief Society Magazine"

HABITS are established ways of thinking, speaking and acting. An old Chinese proverb runs: "Men do not grow good or bad suddenly." Little by little, day by day, we form the habits that hold us to a certain course of action. We are masters of our fate or slaves thereto according to the habits that rule our lives.

A hunter while riding in the mountains one day came upon a wolf's den in the rocks. The wolf puppies lay cuddled together warm and soft and cozy. The hunter gathered two of them up and carried them home to his children for pets. While the puppies appeared harmless, they soon became strong and vigorous. They began to growl and snap and bite at the children and were soon too dangerous to be kept in the home.

Habits are like that. Frequently those that at first appear harmless grow in strength until they become a menace.

There are habits that serve and uplift us, and there are habits that weaken us and carry us to our doom. Unrestrained, vicious habits will betray a man's best hopes and highest ideals; they will rob him of his health, his honour, and all that he holds dear.

But just as undesirable habits grow in strength from day to day, just as they enslave us and rob us of our peace of mind and joy of spirit, so also do desirable habits become a power for good in the lives of all those who cultivate them.

The person who establishes good health habits is not inclined to do things that will injure his body or shorten his life.

Those who train themselves in gentle manners and cultured speech, find that self-control is not difficult of attainment.

To follow a moral code that is wholesome and uplifting protects one against harmful influences.

Having formed the habit of praying earnestly and often, one finds he has a key to spiritual guidance which he will not willingly give up for some cheap substitute.

There are eternal laws underlying all of life. Obedience to any law brings its reward. Whatever we think or say or do affects our lives to a greater or lesser degree.

When Rip Van Winkle dropped into dissolute ways he kept telling himself, "We won't count this time." But all the time Mother Nature was counting and recording the very thing he was trying to forget. She keeps an accurate record and collects from each of us what is coming to her, to the last, least portion.

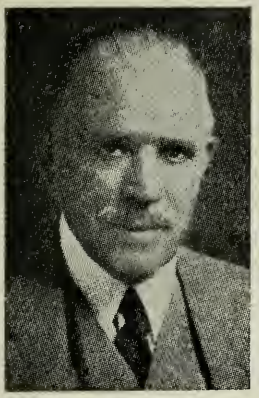
Habits once formed are not easily overcome. It takes conscious and persistent effort on our part to change any established custom.

The Master gave us the true plan of life and salvation. But truth serves and saves us only to the extent that we incorporate it into our lives. Why not cultivate habits that will help us to progress, rather than permit undesirable ones to creep into our lives and thwart our highest purposes?

Elbert Hubbard advised that we cultivate only those habits that we are willing should master us.

All of us, no doubt, have read the story in scripture of the foolish man who built his house upon the sand, and the wise man who built his house upon the rock. When the winds and the storm came and beat upon those houses, the one built upon the sand fell to its destruction, but the one on the stone foundation stood firm through all the fury of the gale.

(Continued on page 370)



THE VALIDITY OF FAITH

The third of a series of Radio addresses entitled "Is Faith Reasonable?"

By Dr. Joseph F. Merrill,

Commissioner of Education,
Church of Jesus Christ of Latter-day Saints

Number 3

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Radio Friends: Is a faith in God and a life after death reasonable? I return to continue the discussion of this general topic, approaching it from the standpoint and attitude of a student of science who is open-mindedly seeking to know the truth relative to this topic.

In our last address we pointed out some erroneous teachings of the 19th century physicists and spoke of the development of some new views relative to nature, and referred to the great tax upon our imaginations which these views require. We closed by expressing the opinion that the credulity demanded of us by the scientist made it rather easy in comparison for us to believe in God, the Author of nature. In fact a serious study of science irresistibly drives some of us to a belief in God, the omnipotent, omniscient Maker and Ruler of the universe.

We now continue a further discussion of our topic.

What is the purpose, our students may ask, of the preceding discussion? Is it to discredit science? Not at all, but it is to show there have been, and are still, uncertainties, errors, mysteries and unknowables in the realm of science. And therefore it is not logical to disclaim belief in things religious simply because some people believe these things are beyond the realm of certainty. There is much in the realm of science that cannot be proved—nevertheless we do not give up science, nor surrender faith in it. However, as we shall show later, there is much certitude in the realm of religion, and we are not left to rely wholly on belief. There are certainties, as well as uncertainties, in both realms.

Further, we shall try to show that it is as reasonable to believe in the realm of religion—in things spiritual—as it is in some parts at least of the realm of science.

Faith in Daily Affairs

Let us now briefly consider the value of faith in our affairs—practical, scientific and religious. The thoughtless, atheistic student may deny the existence of faith in his affairs. But a little consideration will show that faith—a belief in something that many times cannot be proved—is essential in the life of every rational being. In fact, to a large extent, such an individual lives by faith. It is only the insane that are devoid of faith. The very fact of living emphasises faith in many things that cannot be proved.

Faith is the mainspring of action. Without it man cannot please God, as the Apostle Paul declares. For unless he lives, walks and works by faith the normal man can attain no worthy achievement. This is a fact of human experience, not a mere dogmatic statement. Let us illustrate how necessary faith is in daily life.

"It is a wise man that knows his own father." But, what man knows who his father is except by faith? He has no way of proving

who his parents are, as problems in science are proved. Family relations, so necessary to the satisfactory living of most people, are bound together by cords of faith. The members of the family have faith in each other's good will, sincerity, love and motives. Further, these members all trust their milkman, their groceryman, their cook, and most other people with whom they have dealings.

When a man travels he has faith in the integrity and capability of the engineer driving the train, in the motorman, the hack driver, and those in charge of the vehicles that carry him. He indeed would be in a sorry plight if he could not trust any of these.

And a bank depositor certainly has faith in the soundness of the bank in which he puts his money. So great is this faith that he does not ask for, or receive, any security for his deposited cash. He may invest his money in his business, or in some other enterprise. This very act is proof of his faith in the success of the venture. And so a little thought about the matter reveals that the business world rests upon credit, i.e., upon faith, not upon certainties that the individual can prove. Character, therefore, is a quality that is given highest value in human affairs, for faith rests upon character, and without faith the business structure would collapse into utter ruin, carrying woe and death to many people.

The farmer plants his crops, having faith in their maturity. But time only will prove if they will mature; the farmer cannot do it in advance. He sows by faith. No cynical atheist can do otherwise. Our materialist starts upon a journey, believing he will return, but he has no way of proving it in advance. Needless to give other examples. In the practical affairs of life we must live and work by faith. It, and not things proved, is the motivating principle of action.

Faith Needed in Science

In the scientific realm also faith is absolutely essential to progress. Without faith Columbus would never have discovered America. Without the faith of Washington and his colleagues the United States would not have been born into the world of nations. Without the faith of empire builders, typified by Brigham Young and James J. Hill, interior and Western America would not have been developed. Without faith no scientist would have ventured upon the long, difficult and vexatious research that resulted, in many cases, in making him a benefactor of the race. Without faith no man has ever become an Edison. We live in an "age of science," made so because faith drove the makers of science into strenuous toil. Many of these heroes toiled on by the lamp of faith while pessimistic cynics were inert, proclaiming the virtues of atheism.

Yes, the successful research worker must always have faith in his experiments, for history and experience tell him that an active, persistent faith, nothing doubting, is the price of achievement.

In a class in the Brigham Young University summer school in 1929, Dr. Edwin D. Starbuck, Professor of Philosophy in the University of Iowa, remarked that every great discovery came as an intuition to the mind of the discoverer. When he defined what he meant by intuition his students said they called it inspiration. The Professor said a careful search of the records and a contact with great living scientific discoverers, revealed the truth of his statement. The scientist studies his problem, saturates his mind with it, puzzles over it, but seems to find progress impossible, blocked, as it were, by a black, impenetrable wall. Then at last and suddenly as if "out of the nowhere" comes a flash of light, the answer to his quest. His mind is now illumined

by a great discovery. The Professor was positive that no great scientific discovery has been made by pure reasoning. Reason would lead to the border-land of the unknown, but could not tell what was within.

Professor Einstein, in an interview, completely verified the statement of Dr. Starbuck when he said: "After all, the work of a researching scientist germinates upon the soil of imagination, of vision. When I think back and reflect how my discoveries originated and took form: a hundred times you run, as it were, with your head against a wall, in order to lay hands upon and to define and fit into a system what, from a merely indefinable premonition, you sense in vain. And then suddenly, perhaps like a stroke of lightning, the saving thought will come to you, and the indescribably laborious task of building up and expanding the system can begin. That process is no different from that by which an artist arrives at his conceptions."

Satisfied Conditions Bring Results

Thus we have irrefutable testimony of the fact that great discoveries are made by transcending the realm of the material, by light that comes from the spiritual. This to a Latter-day Saint is understandable. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20, 21.)

When the conditions of a law are fulfilled, the results will follow. In the realm of science this is called the principle of causation, the principle in which every scientific experimenter puts implicit faith. So when the researcher fulfills all the necessary conditions a discovery is born, due to light received from some other than a material source, a great truth to which many scientists could, and can, bear witness.

In fact, when an open-minded investigator carefully reviews his own experiences he will find that he, too, can bear witness to the fact that knowledge has come to him "as if out of the nowhere." Many a student has puzzled over his problems, has groped in the dark hunting for a solution, has been baffled and, for time being, has given up. Then, the next morning, or some other later time, all of a sudden a suggestion dawns upon his mind, the answer has come, the truth has been revealed. What student has not had experiences such as these? The doubter must admit that these are realities and, to some extent at least, even he has probably experienced them.

Realities Not All Material

And so careful examination quickly convinces us all that there are many realities of which we become conscious, the existence of which we have no way of demonstrating by the methods and tools of science.

For example, during much of the time from November to March, I had a pain in my left arm at the shoulder joint, due to a fall on the ice. X-ray pictures were taken, and the doctor made a careful examination. He said there was nothing seriously wrong, only a little bruise at the joint. As he moved my arm about during the examination I suffered excruciating pain. For many nights afterwards my sleep was disturbed by pain in the region of the joint. Now there was no way I could demonstrate to the doctor, or to anyone else, that I felt this pain. The doctor could know of it only by believing my testimony. I knew it, I was positive of that.

And so there are very many things we know, there are many

realities of the existence of which we are certain, none of which can be proved in the sense that the scientist proves a fact of experiment. Does not a large part of our knowledge come to us by faith? Then is faith not reasonable? But the critic may say that faith in the ordinary affairs of earth-life is quite a different thing from faith in spiritual matters. In some respects this statement is true. And so up to this point we have been chiefly concerned in calling attention to the validity of the principle of faith. Let us now extend it to what we may call the spiritual realm.

A Spiritual Realm is Real

We use the term spiritual realm as one in contrast to what is often spoken of as the material realm, the only existing realm, some atheists maintain. And so again the question arises, is it reasonable to believe there is a spiritual realm, to have faith in it? And again, since in the minds of some people there is a belief that science leaves no foundation for believing in the existence of a spiritual realm, it might be well to inquire if this is so.

In a previous talk we referred to certain teachings of nineteenth century physics that were incorrect, as revealed by the discoveries of the last thirty years. In those days a highly materialistic conception of the nature of matter was universal. Atoms were considered indivisible and indestructible. No one knew how atoms came to be. But at any rate an atom of one element, as lead, was an indivisible entity, and was entirely different from the atom of any other element, as silver, or iron, or hydrogen. An atom was known to be, so it was taught, a material unit with a definite mass as eternal as time itself. We showed in a former talk how utterly wrong was this conception of atomic structure. The doctrine of the conservation of matter had to be surrendered; also, in a sense, the doctrine of the materiality of matter. It is now known that atoms spontaneously disintegrate, that they are all made up of positive and negative electrical particles, and that they may change into radiant energy and go off into space.

Spiritual Entities

Thus, all substance is electrical in nature, made up of atoms composed only of electrons, or electrical particles. But what is electricity? No one knows, but it certainly is not material in all its manifestations in the sense that a coin, or a stone, or a lump of coal is material. What is it that flows in enormous quantities along a high tension electric power line? Is it anything that can be weighed, as sugar can be weighed? The weight of the copper wire is not changed when electric power is passing through the line, and no visible change in structure or composition takes place in the copper line. Yet the air we breathe, the food we eat, the clothes we wear, the earth and all other so-called material substances are composed of electricity as their sole constituent. In fairness should we not say then there is nothing material, and what we call material only appears to be such? Then would it not, from a scientific viewpoint, be much more nearly correct to speak of the existence of spiritual entities rather than of material entities? Science then knocks the props from under a materialistic philosophy, compelling us to accept the existence of a spiritual universe.

But since science deals only with the so-called material, its tools and methods are useless when we wish to learn of the purely spiritual. But even so we are not helpless. Other means are provided. We may still learn of the spiritual. We shall discuss this phase of our subject in our next lecture.

(To be continued)

Church Auxiliaries Send Letter To U.S. Film Censor

THE executives of the Church auxiliary organisations have sent the following letter to Will Hays, the U.S. Film Censor (not to be confused with Will Hay, English comedian), deploring the current practices in moving pictures of glorifying smoking and drinking.

28 West 44th Street,
Mr. Will H. Hays,
New York, New York.

Dear Mr. Hays:

For some time the auxiliary organisations of the Church of Jesus Christ of Latter-day Saints have been alarmed at the increasing use in motion pictures of alcoholic beverages and tobacco. By the constant presentation of drinking and smoking on the screen the wholesome resistance of youth and childhood is being broken down.

Drama is one of the cultural fields with which we have full sympathy and in which some of our organisations work extensively among the young people. We know of the immense influence of dramatic representation on the human mind. It is conceded that in some situations the use of tobacco and liquor might legitimately give a truer picture of life, although our own standards lead us to ban these article from the stage. Incidentally, we have been pleased to see that plays do not suffer thereby. A talented group of professional and amateur players recently put on "The Man Who Came to Dinner," without smoking, drinking, profanity or vulgarity, and without lessening, strange as it may seem, the humour in the slightest. We know, therefore, that a great decrease in the use of tobacco and alcohol on the stage can be accomplished if there is the will to do it, and we earnestly petition you to set standards that will reduce these harmful things to the minimum.

Although most states, perhaps all, have statutes forbidding the use of tobacco or alcoholic drinks by minors, yet whenever a drink is taken in a play, or a cigarette lighted, especially by actors who represent to the young patrons almost everything desirable in life, a definite impact is made on their resistance to observe the law.

The liquor and tobacco interests know the power of such example and of course do everything to extend the use of these articles in the business of the play. It is most unfortunate that the great institution of motion pictures, with its immeasurable educational and character-forming influence, should be used to promote this evil. That is truly a breach of its great trust.

Our responsibility to childhood and youth besides giving them the spiritual training to prepare them for eternal life, includes the endeavour to help them be healthy, temperate, upright and clean. Alcohol and tobacco, with their degenerative effects, endanger both objectives.

We commend you for all the fine things that you have done—the elimination of profanity, for example. And now in the name of our youth and of all American youth, we appeal to you, who bear so much moral responsibility in this phase of our recreational life, to look into this situation and answer to your conscience as the good American that you are. We believe the wrong done to impressionable young people will tend to debauch individuals and bring about a poorer grade of American manhood and womanhood. Those who love America will support you

in the action we plead with you to take.

Yours sincerely,

(signed for)

General Presidency of the National Woman's Relief Society, By Amy Brown Lyman, President, Representing 115,015 mothers.

General Superintendency of the Sunday School Union, By George D. Pyper, General Superintendent, Representing 360,337 members of all ages.

General Presidency of the Young Women's Mutual Improvement Association, By Lucy Grant Cannon, President, Representing 76,867 young women.

General Superintendency of the Young Men's Mutual Improvement Association, By George Q. Morris, General Superintendent, Representing 65,511 young men.

General Presidency of the Primary Association, By May Green Hinckley, Superintendent, Representing 129,958 children and teachers.

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Annual District Conferences, 1943

JUNE

JUNE 26 & 27.—LIVERPOOL. L.D.S. Hall, 44, Avenham Street, Preston.

JULY

JULY 3 & 4.—SCOTTISH. Masonic Hall, South Side, 30, Abbotsford Place, C.5.

JULY 10 & 11.—BIRMINGHAM. L.D.S. Chapel, 23, Booth St., Handsworth, B'ham 19.

JULY 17 & 18.—MANCHESTER. L.D.S. Chapel, Lower Sherriff St., Rochdale.

JULY 24 &25.—HULL. Thrift Hall, Pasture Street, Grimsby. Saturday Sessions (2) begin at 4.0 p.m. Sunday Sessions (4):

First begins at 10.0 a.m.

The Final at 5.0 p.m.

FOR DETAILS PLEASE REFER TO BRANCH INVITATION LETTERS

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THE GOSPEL FOUNDED IN TRUTH. I have no fears in my heart, or mind, that that which is called "Mormonism"—which is indeed the gospel of Jesus Christ—will not bear the scrutiny of science and the researches of the learned and literate into all truth. The gospel of Jesus is founded in truth. Every principle of it is susceptible of demonstration beyond any just reason for contradiction. The Lord is doing his work and will do it, and no power can stay it.

—Joseph F. Smith.

UNITED ORDERS IN UTAH

By William R. Palmer,
Formerly President of Parowan Stake

From the "Improvement Era"

Conclusion

THE mutual covenant which all signed pledged to the order, "All our time, labour, energy and ability, and such property as we may feel disposed to transfer to the order, to be controlled in the interests of the order as deemed best by the board of management."

In the order all kinds of necessary work were equally honourable and only idleness was disgraceful. Since all jobs, common labour, tradesmen, supervisors, housewives, were equally honourable, they rated the same wage scale and every member—man, woman and child—was to be given employment. Through this means all were to enjoy equal opportunities.

But what a member did with his pay was optional with him. He could draw out his entire wages every month to live on, or, if he wished to build up property, he could live frugally and allow his unused wages to accumulate and be converted into additional capital stock. There was this equality of opportunity among them; yet the poor, through extravagance, could remain poor, and the rich, by the exercise of frugality, could grow richer. Still, one could not profit at the misfortunes of another, but the virtues of thrift, frugality and industry were recognised, and the avenues provided through which their practice could be rewarded.

A member could withdraw entirely from the order if he wished, but his equity was discounted fifty per cent. and he took property at the price fixed by the appraisement committee. It does not appear that such an unfavourable discount was designed as a stinging penalty to restrain men from withdrawing. In their enthusiasm they conceived that even at this discount a man would still profit from his association in the order. Article thirteen, of the constitution, which prescribes the terms of withdrawal, reads as follows:

> Should any of us . . . withdraw from the order . . . we hereby agree to accept . . . one half of the capital and one half of the dividends credited . . . as a full compensation for all of our claims of whatsoever nature or kind. . . . And we hereby declare it to be our full belief that by uniting our labour and energies we shall receive such an increased profit beyond what we would be able to obtain by individual exertion that we are willing to take the above-named 50 per cent. . . . as a just and equitable portion of all our claims against the order.

Standards of living were tentatively but not inflexibly fixed, and all members enjoyed social equality. Keeping up with the Joneses was not an order problem, though it would have come in time. The membership was to be like Enoch's clity of old, "Of one heart and mind."

If a family was consuming all its earnings, it was deemed to be living in extravagance, and was laboured with to change its ways. It was the sincere purpose and desire that every member should definitely increase his possessions through associating his efforts with his brethren. The leaders knew that there would be greater loyalty in the society and greater unity of purpose if every one could see that his worldly fortunes were being improved.

When by reason of supporting a missionary, or because of some sickness or misfortune, it became

necessary for a family to overdraw its credits, the account was "forgiven" and cancelled at the end of the year so that the family could begin the new year with a clean record.

The orders wherever they were in control also maintained schools, and education in such instances was free to the children of the society.

The rules and regulations of the orders in the various settlements, though not identical, followed the same general pattern. They were modified somewhat by local conditions and by the wishes and temperament of the people who organised them. In most cases only from one fourth to one half of the people of a settlement went into the system. When part of a town was in the order and the rest out, it complicated matters for the order members and made it difficult to put the principles into full operation.

Orderville in Kane County was founded by a group of settlers who wanted to live under the order principles. Their town was built around that system and there were no outsiders whose interests interfered.

Because of its favourable situation in a remote region, Orderville went further than any other community in putting the ideals of the system into operation and as a United Order community survived longer and enjoyed a greater prosperity. It operated for twelve years while nearly all the other societies lapsed into disuse in two. Had it continued to prosper as it was doing and to acquire property at the same rapid rate, it would have owned all of southern Utah now.

Orderville had a community kitchen and ate at a common table, even though every family had its own private living quarters. The people operated farms, gardens, ranches, poultry and pig yards, cattle herds, horse herds, sheep herds, tannery, shoe shop, factory, clothing and tailoring shop, furniture and cabinet shop, saw mill, shingle mill, and other enterprises. These enterprises employed gainfully every man, woman and child.

But with the coming of prosperity to Orderville there came also a greater desire for liberty. Women chafed at the long and constant restraints and at the drabness of plain unchanging fashions; men grew weary from the long vigil to keep out the fashions and vanities of the world; youth saw and desired the attractive though less honest and serviceable apparel worn by young people outside the order. They saw also the freedom from social restraints and self-imposed conventionalities that neighbouring youth enjoyed, and they were ready to exchange their substantial birthright for the proverbial mess of pottage.

Another reason generally given for the breaking up of the Orderville society was fear that the confiscation of Church property under the anti-polygamy crusade might be extended to include them. Since they were a Church society there was a danger that their property would be declared Church property and would escheat to the United States Government. This doubtless precipitated that break-up, but in truth the seeds of dissolution were already at work in the body.

The by-laws of the United Order at Cedar City, for instance, reveal the altruistic and unselfish motives behind the association. They also reveal the character of the people who subscribed to them. The following is a copy:

1. We will not take the name of Deity in vain nor speak lightly of His character or of sacred things.

2. We will pray with our families morning and evening and will attend to secret prayers.

3. We will observe and keep the Word of Wisdom according to the spirit and meaning thereof.
4. We will treat our families with due kindness and affection and set before them an example worthy of imitation. In our families as in our intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other and will cultivate a spirit of charity toward all. We consider it our duty to keep from acting selfishly, or from covetous motives and will seek the interests of each other and of the order.
5. We will observe personal cleanliness and preserve ourselves in all chastity by refraining from all adultery, whoredom and lust. We will also discountenance and refrain from all vulgar and obscene language and conduct.
6. We will observe the Sabbath day to keep it holy.
7. That which is not entrusted to our care we will not appropriate to our use.
8. That which we borrow we will return according to our promise, and that which we find we will not appropriate to our use but will seek to return it to its proper owner.
9. We will as soon as possible cancel all individual indebtedness contracted prior to our entering the order, and when fully identified with the said order (men were not in full standing until all their outside debts were paid) we will contract no debts contrary to the wishes of the board of management.
10. We will not knowingly patronise any person engaged in any business who is not a member of the United Order unless our necessity requires us to do so.
11. In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and will cease to import or buy from abroad any article which can reasonably be dispensed with, or which can be produced by a combination of home labour. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.
12. We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care.
13. We will combine our labour for mutual benefit, sustain with our faith, prayers and works those whom we have elected to take the management of the different departments of the order, and to be subject to them in their official capacity, refraining from a spirit of fault-finding.
14. We will honestly and diligently labour and devote ourselves and what we have to the order and to the building up of the kingdom of God.

These carefully drafted articles indicate that the members saw from the beginning that human selfishness was the weak spot in the plan. The by-laws show how carefully they sought to reinforce themselves against it.

In Cedar City seven hundred and fifty acres of rented land were farmed during the seasons of 1874 and 1875, and their grain harvest was estimated at five thousand bushels each year. A scale of land rentals and produce prices was established, and because their organisation dominated the market these governed the prices outside the order also.

Land rentals were fixed as follows:

Corn: one-fourth of the crop both of corn and of fodder.
Small grain: one-fourth of the crop.
Potatoes: one-sixth of the crop.

The following prices were fixed on produce for home consumption:

Small grains: two cents per pound.
Potatoes: seventy-five cents per bushel.
Corn on the cob: fifty cents per bushel.
Flour: four cents per pound.

Barley straw: one bushel of grain per load.

Hay: one dollar and fifty cents per hundred pounds.

Adobes: thirty cents per hundred.

It is interesting to note that a half century before the labour unions had been able to obtain it, the United Order established the eight-hour day and, moreover, extended it to women in the homes.

Again, the order gave equal pay to men and women, a measure so far in advance of its time that women have hardly dared yet to think of it. This was the wage scale:

Men: one bushel of grain per eight-hour day.

Women: one bushel of grain per eight-hour day.

Boys: one-half, one-fourth or three-fourth proportionate with men's work.

Teams and outfits: three-fourths of a man's wages.

The order, as has been shown, set up a very high standard of personal excellence. It required that its members first pay all their debts and right as far as possible all the wrongs they may have committed against others. They were to cease from all intemperance, profanity, vulgarity and idleness, to be honest, conscientious, helpful and just to their families and to all mankind, to be thrifty and economical, to observe the Word of Wisdom, pay their tithing, obey the commandments of God and the laws of the land. They pledged themselves also to support each other in every lawful endeavour.

As a social experiment it was one of the most illuminating ever tried and, regretfully, it may not be recorded as a glowing success. Order farms did not produce as much per acre nor as much per man hour as other farms produced, although they did feed more mouths and those who ate helped to grow the crops.

The grand experiment, however, did justify itself. It came at a time when there was much discouragement, depression, and discontent. It promised a solution to many vexing problems, and many of the Church members turned to it with renewed hope and enthusiasm. In the beginning it had a heartening influence which took the minds of the poor off their troubles. It probably saved some of the most hard-pressed little settlements in southern Utah from abandonment. However, after two years of experimenting with the system, most of the orders broke up and the members returned to their individual pursuits.

Meantime, the financial situation had greatly improved and the economic road ahead had been smoothed and straightened. United Order had bridged for many people a rough and boggy stretch of financial highway.

There was no regimentation of labour as is commonly supposed. An order was simply a corporation employing its own members on a per-day wage scale. There was nothing compulsory about it since a man was free to stop work any time he wanted. If he quit but did not draw out his capital, the only penalty imposed was that his capital would lie dormant and would not participate in dividends which he had not helped to produce.

He was free also to withdraw his capital on a basis already outlined. And, finally, the controlling power was vested in shares of stock and not in individual members. These shares were held in varying amounts and the voting strength of a member changed as he bought or sold stock. These fundamental governing principles and freedoms are wholly antagonistic to any totalitarian concepts and would be fatal to either communism or socialism. United Order, therefore, cannot properly be classed as either of these.

THE END

ON FOLLOWING COUNSEL

★ THE CAREER OF ★

RICHARD W. YOUNG

From "Gospel Standards," by President Heber J. Grant.

AS a young man, Richard W. Young graduated as a cadet at West Point, and before going to the school he was set apart by his grandfather, President Brigham Young, to serve as a missionary while in the school, and then, after graduation, to continue as a missionary in the army.

After his graduation there was a surplus, so he assured me, of graduates from West Point, and more second lieutenants than the army needed, and it was considered no disgrace whatever for the graduates to resign. On the contrary, the government was pleased to receive their resignations with the understanding that they would volunteer should our country ever be engaged in war.

Richard consulted his uncle, Colonel Willard Young, and other friends, including myself, stating that he would like to resign, as he was the only living child of his widowed mother. He hated to be separated from her, and an army career would not permit him to be near her.

Some of us agreed to lend him money to secure a legal education, which would cost, he thought, from four to six thousand dollars. We had no doubt he would make a success as a lawyer, and would repay the loan.

After he had partially arranged for the money to pay his expenses for his education as a lawyer, he said to me:

"Heber, inasmuch as grandfather blessed me and set me apart as an army missionary, do you think it is proper for me to resign that missionary labour without consulting his successor, President John Taylor?"

I told him it would not be right. He consulted President Taylor, and was told to remain in the army. It was a great disappointment to Richard.

When he secured his appointment in the army after his graduation, he was assigned to Governor's Island, a few minutes' ride from New York City. He entered Columbia Law School in New York, was graduated with honours, and during the time of securing his education he received a salary as second lieutenant and had quarters for himself and his family on Governor's Island, then counted by many as the finest army post in the entire United States. He not only escaped being in debt several thousand dollars for his legal education, but in addition received a salary while securing his education.

After he had been graduated from Columbia Law School, General Winfield Scott Hancock, who was in command at Governor's Island, commended him on the industry he had exhibited in preparing himself for the battle of life. General Hancock remarked that many of the graduates of West Point were good—I would not be positive of the exact language—to marry millionaires' daughters; that the millionaires would throw their daughters, figuratively speaking, at the heads of the graduates, and the girls had no trouble at all falling in love with men wearing brass buttons. And as the youngsters who married millionaires' daughters had no need to think of their future financially, or to prepare themselves for the battle of life, the general said, they didn't make very much of a record.

General Hancock also said he wished he could promote Richard W. Young. But as that was out of

the question, he was pleased that he could do one thing for him, and that was to choose him as one of his own staff officers. He remarked: "Lieutenant Young, you are chosen on my staff with the rank of major."

I was in New York at the funeral of ex-President U.S. Grant. As I recall it, the procession was over five miles long. I was watching the procession from one of the insurance offices on Broadway, and it filled my heart with pride and gratitude to see a grandson of Brigham Young riding with the commanding general on the first line of that great five-mile funeral procession.

After graduating as a lawyer, Richard still kept in mind his wish to return to Salt Lake City, to be at home with his mother and to help take care of her, but feared that with the limited salary he was getting after graduation from West Point he could do little or nothing for her.

Subsequently, when the permanent Judge Advocate-General had been given a special assignment at Washington, General Hancock appointed Richard temporary Judge Advocate-General of the eastern department of the army, and was working to have him permanently appointed Judge Advocate-General of the Missouri department at the time General Hancock died.

Richard then fell back to the rank of lieutenant, as another "Pharaoh," figuratively speaking, had arisen who did not know "Joseph". Richard came home on a vacation, and in the meantime I had become one of the apostles. He then asked me, also his uncle, Brigham Young, Jr., to plead with President Taylor to permit him to resign, as he had secured his education as a lawyer and wanted to come home and get behind him the starvation period of a young legal graduate.

Brother Brigham Young, Jr., and I argued to the best of our ability at a meeting in the old Endowment House for Richard to be released from the army. Some others spoke in favour of his resignation, and when we had finished our talks, President Taylor said: "The time has not yet arrived for that young man to resign from the army."

This was a very great disappointment to Richard. He wanted to know what the reasons were. I told him there were no reasons given, only that President Taylor said he ought not to resign.

He said: "I would like to have some reasons."

I smiled and said: "Richard, he did not give any reasons when he told you to stay in the army, and you secured your education free of debt and were paid a salary by the government while you were doing so, and upon graduating you were honoured by being chosen on the staff of General Hancock. I think you can now well afford to take the advice of President Taylor."

He said: "Oh, I wouldn't think of doing anything else, but I wish there were some reasons."

I assured him that when Brother Taylor said, "Your young friend ought to stay in the army," I had an impression that that was exactly the right thing.

Richard was on his way to his new assignment—I have forgotten to what place he was assigned—when he met one of his fellow students who had graduated in the same class, and he was bewailing his fate because he had to come away out to Utah. He thought Richard—as I remember the expression—was a lucky dog, in having the appointment which had been assigned to him, having previously had the best place in the army, namely, Governor's Island, and then getting another fine appointment.

Richard suggested to his fellow graduate that they apply to the Secretary of War for an exchange

of assignments. They did so. The exchange was made, and Richard was stationed at Fort Douglas for four years and was able to be in the law office of his relative, the late LeGrand Young, and get through what is known as the starvation period of four years as a young lawyer, drawing a good salary from the government and having a fine residence at Fort Douglas without expense.

The day that the announcement was made that Richard's assignment at Fort Douglas had expired I called at President John Taylor's office—I have forgotten for what purpose—and he said: "I see by the morning paper that your dear friend, Richard W. Young's term has expired at Fort Douglas and he is about to go East. You may tell him that the time has now arrived for his missionary labours in the army to end, and he is at liberty to resign."

Faith, we are told, is a gift of God, and Richard had the faith to accept the counsel and advice of President Taylor, and it is little less than wonderful that he should have secured the finest post, so considered, in the army, secured his education without running into debt, and received a salary from the government whilst securing it.

Certainly God moves in a mysterious way His wonders to perform.

My experience is that men who have sufficient faith to trust in God come out of difficulties, financial and otherwise, in a most miraculous and wonderful way.

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A LESSON FROM THE SPARKS

From the "Improvement Era"

RECENTLY I had the pleasure of attending a fathers' and sons' outing. When the sports of the day had ended, two hundred fathers and sons gathered about the camp fire that they might sit close and get acquainted with each other. A huge pile of dead wood had been gathered to keep the fire bright during the evening. The setting was superb. A calm stream moved gently by, and just beyond arose a huge cliff. The moon approaching mid-sky seemed to be scaling this lofty peak. There sat these fathers and their sons, their hearts awake to Nature's teachings.

A great lesson came—a lesson from the sparks of the bonfire. Such sparks they were! Some burst vehemently from the burning embers, only to vanish in the darkness a few feet above the ground; some floated calmly into the sky, their undying light visible far into the heavens; some, shooting like meteors. rose straight upward, challenging the eye to measure their ascent. Some, huge chips they seemed to be, burst forth to fall and sizzle upon the ground.

How like sparks are men! The distance to which the spark may arise is measured by the manner in which it reduces itself to flame. The heights to which men arise are determined by the degree to which their souls may be quickened by the fire of aspiration.

A splinter of wood, embedded in soil and dirt, will arise but feebly, the weight of the dirt upon it speedily bringing it back, its flame consumed. Similarly, men often fail to achieve their nobler aspirations, because they cannot carry upward the weight of dross and dirt and debris clinging to their souls.

Each of us may well make this personal enquiry: "Is my mind free to arise? Is my heart unburdened of its pollution? Am I weighted down by dross and earthliness? Am I trying to carry up with me too much of the sediment of the earth? Am I quickened by the Upward Reaching Power within me?"

WHAT IS THE PURPOSE OF LIFE'S COURSE ?

From "The Restored Church at Work"

We Begin Here Where We Left Off Over There: There lay little Sunny, kicking and cooing in the sunshine—just a little bundle of sweetness, whom to know was to love. He had no sins, no sorrows, no cares so long as his hunger was satisfied.

Only a very short time ago he was in another world—not a tiny, helpless, care-free baby, but a grown-up, experienced, intelligent spirit man. For ages, perhaps, we do not know, he had been living, planning, working and solving his daily problems. How well he had actually succeeded, we cannot tell. This much we know, he was on the side of right and freedom when Satan and his host rebelled in heaven so long ago. Now he is here at his work in this life without the loss of a moment's time. His first job is to grow a big strong body. May his Heavenly Father guide and protect him now as He did in the world just left behind.

A Man, Now a Baby: The Lord's ways are higher than the ways of man, as the heavens are higher than the earth. From the references in the last article it is clear that we were not simple little babes there as we know them here.

Two thousand years before Christ was born He appeared to the Brother of Jared as a man grown. "I did not know," said the Brother of Jared, "that the Lord had flesh and blood." Jesus answered, "Behold, this body which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether, Chapter 3.)

Even the night before Jesus was born in Bethlehem He talked to Nephi, the grandson of Helaman. Wicked men had threatened the destruction of those who believed in the signs of Jesus' birth given by the Prophet Samuel, unless these signs appeared immediately. Nephi prayed about it and Jesus answered the prayer.

"Lift up your head and be of good cheer," he said to Nephi, "for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world. . . ." (III Nephi 1:13.)

The next morning He was there in the manger in Bethlehem, helpless and sweet like Sunny in his sun-bath basket. How could it be otherwise and be right? Think of the joys and satisfactions that come from association with these innocent little people. How we love to caress and care for them—to watch them grow and develop into men and women. These are among the dearest and greatest joys in life. Babyhood and childhood are the holy ties that bind families together, ties that cannot be broken throughout all the ages of eternity. Births and babies are experiences belonging to earth-life and provided in the wisdom of our kind and Heavenly Father.

The Forgotten Past: We may not know how well we succeeded in our pre-earth life. Certain it is that a curtain was dropped behind us when we left. Neither Jesus nor Sunny remembered past experiences. Of Jesus it is said:

"Though he were a Son, yet learned he obedience by the things which he suffered; and became the author of Eternal Salvation unto all them that obey him." (Hebrews 5:8-9.)

It was as if our Heavenly Father said to Sunny just before he left there: "Son, you have come thus far on your journey of Eternal Progression. In many things you

have succeeded; in others you have not done so well. Sometimes you have even seemed to fail.

"Now, I am sending you, for a time, into a new world where you will have new experiences which will add to those gained here. You will forget the past. It will be a new day, a new life with all former mistakes forgiven and forgotten. You will not see me, but I will be there with my spirit, my teachings, and my priesthood authority to protect and guide you through mortal life. You will live by faith, and if you live well, you will return to me again in my kingdom."

So like ourselves, Sunny came, the past temporarily blacked out, and left to work out his own salvation. But, as the Father promised, not alone. The saving plan of the gospel is here, and we have the priesthood, the authority of the Lord, to guide and direct. Parents, brothers and sisters, and friends, all are ready to co-operate in helping us to go straight through this journey of life while we walk by faith. Well may we exclaim, "Father, I thank thee for thy loving kindness. Help us to live worthy before thee always."

Things to do Here: Charles lives around the corner of the block. He is twelve years old. He and his father are now on a fishing trip in the mountains. For days before they left he worked and planned. The time was all too short to get ready. There was the little boat to repair, the tackle to assemble, the camp kit, and food to lay in store. A hundred things needed his attention in preparation for the outing . He knew well if anything was overlooked, or forgotten, he could not run home to get it when he happened to remember, way up in the mountains.

That is like Eternal Progression. The time we have, our earth-life, is all too short to get ready for the next great adventure. There are so many things to do; we cannot lose a single moment. But the time Charles spent in preparation was not lost—he enjoyed every moment of it. It was really a part of the vacation. Nights came too soon, and he was stirring again at break of day.

So in this life, we have a thousand interests. It is not drudgery; we will find joys and thrills all the way. But if we forget, or overlook, or neglect anything, we cannot return to earth to make it up. Now I see what is meant when the Lord said: "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doctrine and Covenants 130:19.)

Dives was a rich man. He fared sumptuously. He had servants, camel caravans, and sheep. Lazarus, a poor man, sat at his gate and begged for even the crumbs that fell from the rich man's table, but got nothing to eat. Only the dogs took pity and licked his sores to soothe the pain. Then Lazarus died and went to live with Abraham and the prophets in the presence of the Lord. Afterwards the rich man died, but his home in eternity was dry and hot. Dives begged for Lazarus to come, dip his hands in water, and soothe his parched tongue. But Lazarus could not, for there was a great gulf between them. Then he asked that a messenger be sent to warn his brothers, for they too were missing their opportunities to serve. But no one was sent from the dead, for the brothers had the words of the prophets to read. Neither could Dives return and make good what he had failed to do in life. (Luke 16:19-31.)

Our first responsibility is to build strong and healthy bodies. This begins at birth. Little Sunny was hard at work at it in his basket as he kicked and clawed in the sunshine. Cheerfulness, self-control, cleanliness in body and mind, ample food, sleep, recreation, and work are all necessary in life's progressive journey.

There are duties, responsibilities,

The Latter-Day Saints' "Millennial Star"

JUNE, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

WHEN WE MEET

When Latter-day Saints meet each other in the street, on buses, in the homes, on the way to Church, etc., how do they greet each other? What do they talk about?

The answer to the first question is very simple: there is an expression of sincere greeting, friendly attitude, enquiry about each other's family, relations and interests. There is absence of artificiality, undue emotion, or effusiveness. What one may term a happy and welcome meeting, unless the "saintly" attitude, and spirit are not present. It would be uplifting and beneficial if the Saints were to meet each other in the same manner as they do when they are in their Church services, manifesting the Spirit of the Gospel, and true and sincere joy of greeting, sweet and earnest feelings of love and affection to each other. Such manifestations of "saintly" qualities would cement firmer and happier friendships.

Now to answer the second question, What do they talk about? This needs careful analysis.

Usually, after exchanging the enquiries of one's family, etc., and the mention of the usual daily happenings, the talk invariably tends to Church matters. Here invariably members begin to discuss persons, organisations, counsel and even decisions of the Church authorities. On this ground there is, unfortunately, an evidence of a great deal of partisanship, expression of strong opinion and desire to differ on matters which are, as a rule, outside of the realm of members of the Church generally. More than that, the spirit of criticism and unwillingness to agree with the authorities, be they Mission, District, or Branch, is very often the result of these casual talks. Someone, the third person, is invariably involved to his or her detriment. Therefore, timely counsel and even a warning is due. When you meet again with a brother or sister, greet them in a very sincere manner; think only of the good points, the good side, of that brother or sister. Instead of discussing people, Church affairs, discuss the principles of the Gospel. Why not ask, "Have you read something about the principle of Faith. this week, Baptism, the Second Coming of Christ. Have you read in the 'Millennial Star' or in any Church book that splendid subject of ———?" Make it your prayerful desire and ambition never to leave in anyone's mind any thought or word which may create unhappiness, suspicion, or ill-feeling against a brother, sister, or Church authority.

It is a human characteristic of most peple to discuss someone. Let it not be said about Latter-day Saints. Let this name "saint" be your emblem, your identity, your-

self. It means sanctified, holy, purified. Yes, sanctified by the Holy Ghost, purified by the sacred baptism, Holy by virtue of the fact that your mind dwells upon the sacred things of the Gospel.

Think of the opposite of all these saintly qualities, the opposites of which are the tools of the evil one, and then ask yourself are you guilty of them, have you been careless enough or tactless enough to have said anything harmful to your brother or sister; have you ever sent him or her away feeling you have discussed someone to his or her disadvantage? Have you ever criticised some appointment, instruction, or counsel given by the Church authorities?

At no time should a Saint ever injure another's character, calling or appointment. That would be doing the work of Satan, whose intent it is to destroy the work of God and especially the happiness, the unity and the love of one Latter-day Saint towards another.

Salute your brother as did the disciples of old, and on parting leave with him the character, impressions and the influence of a true Saint.

BRITISH FULL-TIME MISSIONARIES TO GO ABROAD?

We sincerely hope that after the war the First Presidency will be happy to accept the services of the British Saints as full-time missionaries to labour in the countries of Europe, the British Dominions, U.S.A. and elsewhere.

A number of our young people, faithful to the principles of the Gospel, are anxious to go on missions even now, but most of them cannot be released from present Orders of Employment.

It has been the most happy and inspiring experience of the Mission Presidency to hear these faithful members express their hope, desire and even anxiety to go on full-time missions if only they could be free. Even some of our Priesthood leaders, men of integrity and great faith, men of families, inspired by the truths of the Restored Gospel, have offered their services on more than one occasion. These brethren have been assured that they shall go on missions in due time. They have implicit faith that their homes and families will be taken care of.

Reflecting upon the faith of our missionaries in the pioneer days, we see that that same quality of faith, devotion and desire to serve the Lord in whatever circumstances or conditions, is still living today in the hearts of many of our faithful British Saints.

These will be of credit and great service to the Church, and we feel confident that the First Presidency will add their blessings on all such and send them to proclaim the gospel for the last time. Just as our Saints have come to the rescue of the Church in the United Kingdom, and have sent almost 100 full-time missionaries into the field, so they will readily and willingly respond to the call of the Church authorities to go on missions to many parts of Europe, America and the Islands of the Sea.

It is characteristic of most of these faithul members that the question of finance is of secondary consideration. It would take pages to describe the wonderful faith of the youth of the Church in this respect.

Our Annual Conferences have been the means of calling full-time missionaries and setting them apart.

To go on a full-time mission and engage one's self in the service of the Lord is to live a life which is beyond compare with any other mortal experience.

MISSIONARY FUND

At one of the conferences two young sisters, touched by the Spirit of the Gospel, strong in their own testimonies, came forward to offer their services as full-time missionaries: "President, we are ready to go but

(Continued on page 372)

and obligations to the family, the church, the community, and the country which guarantees our liberty. Always there are those, like Lazarus, who need encouragement and support. Father, mother, brothers and sisters, need help, sympathy, and kindness. The gospel must be carried to all the world. We alone hold the Priesthood of God. We must assume the responsibility of carrying it to all nations. There are many responsibilities in the church organisations. Each of us must assume a share.

How can all this be done unless we are spiritually and intellectually, as well as physically prepared? Learning and training for leadership are well provided for in our priesthood and auxiliary organisations. Public schools and colleges supply unlimited opportunities for education and advancement socially and intellectually. Books, papers and magazines flood the land, while radio programmes fill the air night and day. Wise selections in all these fields will provide ample sources for advancement through this life on the road of Eternal Progression.

Conclusion: Earth-life, then, is but a short span of the larger span—Eternal Life. It offers a new day, a new beginning, with the past forgotten. Though short, at best it is the most vital part of eternity. If we fail here we fail indeed.

There are countless things to do, and little time in which to do them. Life's work is crowded with interest, joy, pleasure, satisfaction. Man is that he may have joy, and joy may be experienced at every turn if we choose the higher values.

In this life everything is not "peaches and cream" as we say. We take the bitter with the sweet. Joys are often greater by reason of the sorrows we may experience. Even Jesus profited and "learned obedience by the things which he suffered." Adversities are blesings in disguise if we courageously meet their challenge.

As a boy, Joe was wild and wayward, bringing sorrow and disappointment to his family and friends. He lived a fast life, and like Alma and the sons of Mosiah, disregarded the truth and ridiculed authorities of the church. One day he was thrown from a horse and badly bruised. As a result he lost one arm and one leg. After that he had plenty of time to think. He read the scriptures, went to church, and was surprised to find greater joy and satisfaction in his new life than in the old activities. He cheerfully says now, "I gave my arm and my leg for truth and happiness."

——★——

DO YOU KNOW?

(1) Is it probable that life in the spirit world influences our life here?

(2) How we can account for such intellectual inequalities among people in this life?

(3) If, through carelessness, or lack of interest, we fail to reach a desired standard here, can we reach it in the next life?

(4) Do you think some of us failed to reach the highest ideals in life before we were born into this life? If so, can we make up here for lost time there, and still be just as far ahead? Use present experiences to illustrate.

(Aanswers on page 377)

★

THE DUTY OF LATTER-DAY SAINTS. I maintain that it is the absolute duty of each and every member of the Church of Jesus Christ of Latter-day Saints to so order his life that his example will be worthy of the imitation of all men, thus bringing credit and blessings to himself and his posterity and also making friends for the work of the Lord. This should be the loftiest ambition of every Latter-day Saint.

—President Heber J. Grant, in "Gospel Standards."

THE OLD MAN'S STORY

From the "Improvement Era"

By JAMES P. SHARP.

THE old man sat in the shade of a haystack on the Faust Ranch. He loved to tell stories of the past and I liked to listen to them.

"Did you know Port Rockwell?" I asked.

"I should say I did know Port. Poor old Port died a broken-hearted, discouraged man."

"What was the cause of his trouble?"

"Well, for one thing, he couldn't recapture that man who got away from him over on Government Creek."

"Tell me about it, will you?"

Well, 'twas this-a-way. You see, Port was sort of a special agent for the Overland Stage Company. It was in the summer of the 'sixties, which one I don't remember, that a telegram came along saying a large shipment of gold was coming through on a certain stage and the company wanted a special guard. They notified Port he was to guard it from here; it was called Rush Valley Station at the time, and was later changed to Faust. Well, he was to guard it from here to Bridger, for they thought if it leaked out there was gold on the stage the trouble would be on that run.

Port was a-waiting here when he saw the stage coming down from Lookout like a house afire, so he called to the hostler and the driver to get ready. He strapped on an extra pistol, grabbed a rifle, and waited. The stage came right up to him and stopped all of a sudden, and the driver called out, "We been robbed."

"Where?" Port asked.

"Back on River-bed flat."

"How come? Ain't a place for a jack rabbit to hide there."

"When we came down off Dugway mountain we saw a lone horse standing out in the flat. When we got closer we saw a man laying in the dust alongside the road. I stopped and called to him but got no answer, so called again, but the man never moved; so I told Sam to get down and see if the man was dead. Well, when he turned the man over he came to life and had Sam covered with his revolver. Made Sam drop his guns and me throw mine down and then told me to toss the express box off to him. He shot the lock off, looked inside, smiled, and told me to drive on."

The stage went on east, but Port kept asking the remaining driver about the robber, his horse, his clothes, and about a thousand other things. Port went to the house, took off his extra gun, mounted a horse, and rode west. Near sundown he got to Simpson, where he fed and watered his horse and got a bite to eat. Then he took a few biscuits to put in his saddle bags, filled his canteen with water, and rode on. Arriving at the place of the robbery about midnight, he found the safe and the shooting irons. The stars were a-shining, but he had to wait till the moon got up to pick up the horse tracks. He had a habit of talking to himself or his horse when worried, so was a-saying, "Now, Nig, if an' you and me had a-robbed that stage just where

would we go to hide out? Only place I can think of would be that old cabin Swazer, the outlaw, built up in Death Canyon. Plenty of grass and water there. And say! from that hill back of the cabin I could look all over this country and see if anyone was a-following us."

When the full moon came over the mountains, Port picked up the tracks of the horse and followed them south for about one mile, and when they turned east Port knew if he was to get up to those foothills before daylight he would have to do some fast riding. He made it and found some seepage water and grass for his horse in a sheltered place. He staked the animal and walked up the canyon about one mile to where he could see the cabin. He could not see the man nor his horse, and wondered if his guess had been correct. Presently, as it grew lighter, he saw the man get up from where he had been sleeping about fifty feet from the cabin, shake out his saddle blankets, go to a grove of trees behind the cabin, and lead his horse out to water and a grassy patch. Then the man slowly climbed to the top of the hill behind the cabin and sat there looking over the valley.

When he came down he started a fire, boiled some coffee, and ate breakfast. From where Port was he could see every move the man made, but could not get away, for if he moved the man could see him. All day he waited behind the big juniper tree, across from the cabin, and when night came and the man finally took his horse back and went to bed, then it was Port walked back to his outfit, changed the horse to new grass, ate a biscuit, got his canteen, and returned to watch, but this time he was on the opposite side of the canyon.

Morning came, and the man repeated the same as he had the morning before. Now as soon as he left the cabin Port sneaked down to it. He did not find a trace of the gold—did not expect to, for well he knew the thief would have it buried some distance away just in case someone happened along. He found one crust of bread and a few coffee beans. It would be a case of which one could starve the other one out.

Evening came, and when the man went to bed Port sneaked down the canyon, saddled his horse and rode way round, coming into the canyon about a mile above the cabin. He staked his horse and walked down the canyon to wait. Morning came, and then he heard a horse coming up the trail.

Well, he got the jump on that man and made him drop his gun. Then he took the bridle reins and tied the horse to a small tree, all the while keeping the thief covered with his gun and making him hold his hands high in the air.

Then he took the tie rope from around the horse's neck, flipped a loop over the thief's foot, tossed the rope under the horse's belly, and walked around to pick it up. Just as he did so, the thief kicked at him. Port let his gun fall on that shin bone, accidentally on purpose, and as he raised up, said, "If an' you want to ride out of this canyon sitting up, best you be careful." His hat had fallen off when he dodged that foot, and his long hair fell down over his shoulders.

"Port Rockwell!" was all the surprised thief could say, and Port answered with, "Who else did you think would come after you, some school marm?"

Well, Port tied that man's feet together under the horse's belly, led the animal up to where his was, took a long stake rope, tied it to the horse and the other end to his saddle horn, and with the prisoner leading the way, they started out for Port's ranch on Government Creek. When they got there Port's hired man helped get the thief loose, remove the saddles. and then Port had him place the man's horse in the stable while his own was put in the pasture. Did this

for the fence was none too good. They took the saddles in the house and started supper. When it was ready those two men ate like hungry coyotes.

Supper over, Port dragged the man's saddle from under his bed, opened the saddlebags, and there was the gold still in the sacks with the seals not broken. He put these sacks and all the guns, except the one he carried, under a quilt on his bunk. Then he tied the prisoner's hands together behind his back, and removed the man's boots, tossed them under his bed with the saddles, motioned the prisoner to a bunk in the corner, and told him to make himself comfortable.

He took his hired man outside and told him he was very tired, and asked if the man could watch the prisoner during the night. The man said he could, so Port got a four-year-old club, put a chair just inside the door and told this man if the prisoner made any move, to wear the club out on him. Then Port flopped down on top of the bed, on top of the gold and the guns, and went to sleep. He woke once, but the prisoner was sleeping and the guard was awake, so he turned over and was dead to the world.

Slowly he came to realise a horse was running somewhere. He jumped up. The prisoner was gone. The guard was asleep in his chair. Out to the pasture he went, caught his horse, saddled it up, got the gold, which he put in his saddlebags, and rode away while the guard still snored like a hog in its wallow.

Up Rocky-ridge he went and over the mountains into Rush Valley just as the sun was coming up. He could see the dust of the horse not six miles ahead of him, so he slowed up not to leave a string of dust the prisoner could see. Into Vernon he rode, for he had seen the dust just to the west of that town. No one had seen a man fleeing with no boots on his feet and a quilt for a saddle. He lost a lot of time, but picked up the tracks of the horse about a mile above town and followed them over Goshen Pass across East Valley and through Twelve-mile Pass, where the tracks turned north towards Fairfield. It was getting dark, so he rode to the town. No one had seen the much-wanted man, and though the town was searched, they never found a thing.

Port got a fresh horse and rode on to Salt Lake. He turned in the gold, and the officials wanted him to give up the chase, for all they cared for was the gold, but Port said he would "never let no man" get away from him. He got another fresh horse and rode all over the valley, but couldn't find anyone who had seen the prisoner.

Two days later a message came for Port. It was one of those not sent from any station, but what they call a "jump message" sent from somewhere along the line. Don't know how it was done, but it came through, and came from east of Salt Lake but west of Bridger. It bothered Port, for it kidded him about not being able to catch a man who had no boots and only a quilt for a saddle.

Port insisted on going east, but the officials would not give him permission. So he took a month's lay-off and went out between here and Bridger. Some days later another message came for Port—another "jump message"—but this one came from east of Bridger. It told him he was a failure, and bid him goodbye.

Then one of those officials remembered a man who had worked for the company some months previous and how he was always experimenting with a home-made instrument. They were satisfied he was the man.

Port never again heard from that man, and returned home a disheartened, discouraged man, but he never gave up the chase, for wherever he went he was looking for the only man who ever got away from him.

Secret Societies Not For Latter-Day Saints

By President Andre K. Anastasiou.

WE have been asked to express the attitude of the Church towards societies bound by secret oaths and covenants and to explain the position of the Latter-day Saints who are inclined towards such organisations or who may even now have membership in them.

1. The words of the Prophet Joseph Smith are given first place:

"And again I would further suggest the impropriety of the organisations of bands and companies, by covenants or oaths, by penalties or secrecies; but . . . let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. Pure friendship always becomes weakened that very moment you undertake to make it stronger by penal oaths of secrecy."

2. The late President of the Church, Joseph F. Smith, has this to say:

"It is a well-known truth that the counsel of the First Presidency of the Church, in all cases, has been and is against our brethren joining secret organisations for any purpose whatsoever, and that whenever any of them have already joined, they have been and are counselled to withdraw themselves from such organisations as soon as circumstances permit and wisdom dictates. In taking this position, there has not been, neither is it intended that there shall be, any controversy with the societies and with their aims and objects." The gospel of Jesus Christ is true, and is power unto salvation, temporal and spiritual. A man who complies in every respect therewith has everything that any society can offer, with countless truths and consolations added: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Church is divinely organised, and in that organisation there is provision for the development and practice of every virtue known, every charity revealed. "No man can serve two masters." "The members of the Church who have faith to heed the advice of the authorities thereof will not ally themselves under any pretence with any organisation not instituted by the Lord."

3. The question is sometimes asked: Since only the members of the Church are admitted into the Latter-day Saint temples, are they not secret? Dr. John Widtsoe answers this question:

"The Church ever operates in full light. There is no secrecy about its doctrine, aim or work. It is open to all men who will conform to its requirements. Access to the temples, where the most sacred ordinances are performed, may be had by every member of the Church who lives the honourable life expected of faithful Latter-day Saints. No promise is exacted of any Church member except to live as nearly as may be in conformity with the teachings of the Lord Jesus Christ. The activities of the Church, in all departments, are sacred, not secret."

"Finally," Dr. Widtsoe says, "let it be remembered that authorised organisations of the Church for special and fraternal purposes, coupled with our professional and business organisations, will not only serve our needs but will consume all the time that we can spare in these busy days. Divided allegiance is always unsatisfactory and often dangerous."

THE CHURCH MOVES ON

Pocket Size Books of Mormon for L.D.S. Men in the Forces

A NEW pocket edition of the Book of Mormon has been especially printed for the L.D.S. Service Men at the instance of the First Presidency. It is 3¾ in. wide and 5¼ in. long, and is a complete lithographed miniature of the current popular edition of the Book of Mormon, and contains the full cross reference and index. A companion book is in the course of preparation. It is called "Principles of the Gospel," and contains much of the original "compendium," a message from the First Presidency, and a number of Latter-day Saint hymns with music. This, with the Book of Mormon, will be a gift from the Church to every L.D.S. man in the armed forces. (We hope to receive a supply for the L.D.S. men in the Forces in Great Britain.—Ed.)

In Mexico

MEMBERS of the Church in Mexican colonies are more prosperous now than at any time since the Mexican Revolution, Elder George Albert Smith of the Council of the Twelve reported recently. The people there are active and happy in their Church work and their living conditions. In the colonies they successfully operate a large department store, foundry, tannery, mill, cheese factory, and pulse farm, and engage in other activities.

Commendable Example

L.D.S. men are leading in attendance at Church services at Fort Louis, Wash., according to reports made recently in Salt Lake by Lt. Col. C. Clarence Neslin, Post Chaplain. Chaplain Clarence Neslin was a former Mayor of Salt Lake, and also formerly Bishop of the 20th Ward. He stated that Sunday School, M.I.A. and Sacrament meetings are held regularly at the Fort, and the organisations are fully officered. "We have by far the best attendance at the Fort in relation to our numbers," he said, explaining that one of the other active Churches at Saint Louis had about the same attendance at Sunday Evening services as did the Latter-day Saints, although they were ten times as large in numbers.

Conferences in Zion

THE General Authorities and the Church Welfare officials are now attending the Stake Quarterly Conferences in Zion.

The progress of the Church in America is most encouraging. Local missionaries are being organised to maintain the proselyting and other activities of the Church. Due to the divinely inspired Church order and organisation, no hardships or difficulties are being experienced in any Wards of Stakes.—Ed.

Invitation to Lyric Writers

THE "Deseret News" publishes an invitation of the Presiding Bishopric to submit lyrics suitable for Aaronic Priesthood Song Book to be published shortly. This is strictly a Church project, and all lyric contributions will be judged by competent persons. No definite time limit has been set, but those desiring to contribute are urged to submit their lyrics as early as possible.

Members of the British Mission who are interested may submit theirs to the "Millennial Star" Office for transfer to the "Deseret News."

Attended the Dedication

PRESIDENT Heber J. Grant is the only living member of the General Authorities who officiated at the dedicatorial services of the Salt Lake Temple, fifty years ago, on April 6, and was the principal authority during the proceedings of the celebrations of the Golden Jubilee this year.

President Grant, who is in his 87th year, has attended the dedication of all the present temples of the Church with the exception of the St. George Temple, which was dedicated before he became an Apostle.

Church Organist Honoured

ALEXANDER SCHREINER, the well-known tabernacle organist, made a decided hit with the soldiers at Fort Louis, Wash., during a courtesy recital in dedicating the post's new chapel organ. Mr. Schreiner received a tremendous ovation from an audience which packed the chapel to capacity. Many were turned away. Chaplain Neslin reports:

"The recital was successful beyond fondest expectations. Hundreds of L.D.S. soldiers are grateful to you (the First Presidency) for making this outstanding event possible."

"Home Missionaries in Zion."

THE First Council of the Seventy publish the accomplishment of the local missionaries grouped under Stakes for the month of February. Reports were received from 94 of the 143

stakes of the Church. In these stakes the local missionaries baptised a total of 168 persons and brought 118 inactive members into renewed service.

There were 2,060 missionaries who were out 6,529 times and spent 23,332 hours doing missionary work during February. They made 6,537 re-visits, and received 10,765 invitations to return. They sold and loaned a total of 682 of the Standard Works of the Church, 379 of them being Books of Mormon. 7,777 tracts were distributed; 461 hall and 760 cottage meetings were reported.

Church Foresight Praised by Rationing Officials

THE wisdom of Church leaders in advising members in years past to put away stocks of non-perishable food, was confirmed by H. Grant Ivins, O.P.A. Director.

Home-canned goods, which Welfare leaders have advised Church membership in Zion to put away, are wholly exempt from the present ration law (U.S.A.).

New President of Hawaian Temple

ELDER Edward L. Clissold has been appointed President of the Hawaian Temple at Laie, succeeding President Albert H. Belliston.

Over 20,000 L.D.S. in Armed Forces

THERE are now between 20,000 to 25,000 Latter-day Saints serving their native countries, according to Major Hugh B. Brown, Co-ordinator of the L.D.S. men in the armed services.

Missionary Team Wins Many Followers

NEWSPAPER sports writers, radio commentators and basketball fans in and around the Cumorah district of the Eastern States Mission are singing the praises of a group of Mormon Missionaries who came through nine games of the Y.M.C.A. Industrial League undefeated.

These Mormon boys won friends and admirers not alone for their skill in basketball but for their sportsmanship and clean hard playing. Followers of this fast game soon realised the superb condition of these missionaries who met and defeated larger and rougher teams. These boys, with the word "Mormon" on their white jerseys, played every team of the league to a standstill.

The "Millennial Star" Monthly Magazine

THE publication of the "Millennial Star" as a monthly magazine, approved by the First Presidency, has been received with great satisfaction by the members. This magazine becomes now, more than ever before, the mouthpiece and organ of the Church in the British Mission.

There is every confidence and faith that this magazine will reach a publication of 20,000 monthly to meet the interest of the British public in Mormonism in the near future.

General Missionary Fund

FROM May 1, 1943, the District Missionary Funds have been merged into one Mission-wide General Missionary Fund to be administered from the Mission Headquarters.

Every Church member supporting this fund in the branches of the Mission faithfully and regularly will be the means of preparing for the day when the young members of the Church in the British Mission will be enabled with the aid of this fund to go on missions to various parts of the world.

Church Publicity

ELDER Arthur Fisher and helpers recently received recognition from the Civic Authorities in Birmingham for the M.I.A. in the Handsworth Branch, when they organised a very successful social for the members of the Forces. The Lord Mayor's Hospitality Committee arranged to send a special busload of soldiers to the concert programme given on May 4.

Annual District Conferences of the British Mission

SCHEDULED to begin on May 9, 1943, these conferences are now taking place weekly, with the attendance of President Andre K. and Sister Marie W. Anastasiou as principal visitors from the Mission Headquarters in London. Conferences begin on Saturday with special meeting of District and Branch Presidents, Counsellors and District Supervisors, followed by a social evening. Sunday Sessions commence with the Sacrament and Testimony Service at 10 a.m., and conclude about 7 p.m., providing most inspiring occasions for the Saints in the British Mission to partake of the Spirit of the Lord, meet each other, and receive counsel and advice.

The attendances are good, despite the great difficulties in transportation.

POETRY

POET'S VISION

By Della Adams Leitner

He feels the grief, the hunger, and the pain,
The longings, and the hopes of all mankind;
He knows men's eyes are now with hatred blind,
But prophecies that sight will come again;
Ideals will be restored that long have lain
Dormant in hearts, love's power will unbind;
When men accept the plan that God designed
The poet dares proclaim that good will reign.

God's plan is universal brotherhood
The Master taught in plain and simple words,
Peace and good-will and kind unselfishness;
No greater power exists than these which gird
All souls in oneness, and the poet sees
These conquer all the world's inharmonies.

—I. E.

WORSHIP

By Nephi Jensen

Worship is yearning thought
  Exulting in the best
That art and God has wrought
  For the mind's joyous rest.

Worship is heart hunger,
  Eagerly eating bread
That makes souls grow younger
  As Truth's upgrade they tread.

Worship is soul a-thirst
  Sipping the wine of love
From cup that sates heart thirst;
  Drinking life from above.

★ ★ ★

ART OF LIVING

By Gertrude Perry Stanton

I loved the works of master minds
In music and in art;
Revelled in poetry sublime—
A farmer won my heart.
What leisure has a farmer's wife
Such tastes to gratify?
I wrote my symphony in soup,
My poetry in pie.
I found great songsters with the birds,
And sculpture in the hills,
Most gorgeous paintings in the west,
And rhythm in the rills.
I lived an opera every day—
Adventure, ecstasy;
My children sang the solo parts,
The chorus rang from me.
My jellies showed the colours rare
That painters love to use;
I modelled in my bread and rolls—
And thus I wooed my muse.

—R. S. M.

JANET

By Margaret Jenkins

What would I wish for you, my child
  If I could freely choose?
Vision? Talent? Virtue? Grace?
  All wealth that you could use?

I hope of each you have your share,
  And know your share of work,
Though gloved in beauty, ringed with wealth
  They're empty hands that shirk.

Oh, may you love and build a home
  With someone strong and fine
And make a castle for the heart
  Of throne or cot and vine.

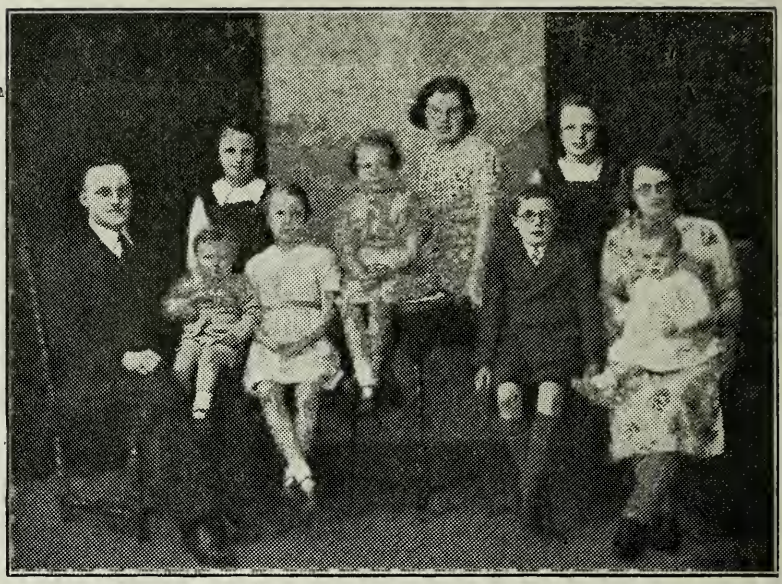
And may your little children come
  When weary grows your way,
To show you heaven in your eyes
  As you showed me today.

I. E.

From "Relief Society Magazine" and "Improvement Era."

"Lo, children are an heritage of the Lord. . . .

Happy is the man that hath his quiver full of them. . . ." (Ps. 127: 3, 5.)



Brother and Sister C. Hartley, of Wigan, and their family of 8 fine children.

IN publishing the photograph of the Hartley family, we express our pleasure in doing so, for we believe that this is the largest and the youngest family of the Church in the British Mission. (Another gift to the family is expected soon.)

How great shall be their reward, how magnificent shall be their crowns of glory for fulfilling so willingly and humbly the "measure of their creation."

We pay tribute to our brother and sister and say to them: "Your children are as priceless jewels which will adorn your crowns in eternity."

The following words of President Heber J. Grant must be taken to heart, for they apply to many families of today:

"Another of the great evils of this age is race suicide. This is not consistent with the gospel of Jesus Christ. Providing opportunity for the spirit children of our Father in Heaven to come to earth and work out their own salvation is one of the sacred privileges and obligations. WE TEACH THAT AMONG THE CHOICEST ETERNAL RICHES ARE THE CHILDREN.

"I can think of nothing that a devoted wife would prize more than to be made the instrument in the hands of the Lord in bestowing His blessings upon her husband and the father of her children through the instrumentality of a special gift.

"Every father and mother should make it their particular business to set an example worthy of emulation in keeping the Word of Wisdom, then the children are free to do as they wish, and if they do not keep the commandment there will be no charge laid to the parents."

"I am thankful that healthy, vigorous, strong, sweet babies are the best crop of Utah, and I hope and pray earnestly that it will ever be so. I hope that the fashion which is a thousand times worse than are the fashions of dress, namely, that of drying up the fountains of life, will never become popular among the Latter-day Saints." —A. K. A.

GENEALOGY—RESEARCH AND TEMPLE WORK

By L. Garrett Myers

From the "Deseret News"

IN the process of temple work for the redemption of our dead there are two general steps involved:

1. The gathering and assembling of genealogical data, called research.

2. The performance of the redemptive ordinances in the temple.

Genealogical reasearch would be a simple matter if one always knew just where to go to secure data to supply a missing link or to prove a questionable connection. Fortunately most of us have to work quite long and hard in securing records of our people, and hence learn a good deal more about them than if their names were to drop out of our genealogical tree like ripe plums into our laps. We rejoice when a "lost sheep" is found. We never forget him or her, as the case may be, and when we go through the temple for that individual, it is not a mere name, copied from a book in a drowsy library, but a very real person. Nevertheless, much time is lost and often a good deal of money is spent needlessly in misguided searches. It is true that people everywhere have a natural desire and curiosity to know more about their ancestors. Very few, however, take time to compile a family record. Not many can give any authentic data concerning their pregenitors beyond their own grandparents.

EARLY BAPTISMS

After the Prophet Joseph Smith announced to the Saints that they should have the privilege of being baptised for their kindred dead in the waters of the Mississippi, very little time elapsed before many thousands of baptisms were performed there and later in the font of the Nauvoo Temple. Nearly all of these ordinances were in behalf of close relatives and kindred of those who acted as proxies. After the Saints came to Utah and facilities of the Endowment House were made available, prior to the dedication of the Saint George Temple, thousands and thousands of baptisms for the dead were performed, in most cases for the immediate relatives of those substituting in this ordinance.

In these early days and later, omissions occurred in the compilation of data prepared for temple ordinances. Then, too, a lack of understanding and experience in genealogical procedure by some of the recorders resulted in confusion in some of the records. This is especially true of those of Scandinavian origin. Many names were arbitrarily changed by record takers who had little or no knowledge of foreign spellings, languages, geography or naming customs. Care must now be taken to overcome these omissions and errors by those engaged in research work.

Despite this condition, records submitted in the early days of the Church are in many respects more accurate and complete than those which are compiled at the present time. This is particularly so in the matter of relationships. In the early days nearly everyone was definitely linked to the proxy or heir, whereas now, only three to four names out of every ten submitted show any direct relationship. Oftentimes these are so remotely joined—such as twelfth or twenty-fifth cousin—that such a designation is meaningless.

A LIBRARY

As the opportunities for temple

work increased with the building of the St. George, Logan, Manti and Salt Lake Temples, the necessity for new source material and for greater facilities in research became apparent. Forty-eight years ago last November 21st, the Genealogical Society was established for the purpose of maintaining a library to assist our people in acquiring records of their deceased relatives. Very little progress was made for many years, as the building of a genealogical library of any size and worth is a long and arduous task. It must also be borne in mind that a genealogical library cannot solve all of our genealogical problems. It is but an aid, as only a fraction of records containing genealogical material are published. However, many developments have occurred in recent years to increase our hope that before long there will be available to our people many more records for research work than was ever thought possible even a short time ago.

The science of genealogical research is intricate, and to be a professional in this field would require a vast amount of training, but as most people are interested only in tracing their own lines and in overcoming difficulties connected therewith, their training does not have to be of such a broad scope as that of one who desires to enter the field in a commercial capacity.

GIVES STEPS

To simplify the matter it can be said that the following steps are usually taken by each individual engaged in research work on his own ancestral lines:

1. He begins his record by writing down the vital dates of all those progenitors whose names and birth places are known to him.

2. He then consults members of his family who have a wider knowledge of his people to secure all the data they can supply him.

3. He tries to determine if any distant relative has unknowingly been working on the same lines. This he can accomplish by searching through the Church Records Archives.

4. He determines if any book has been published or if any manuscript is available which might contain a history of his ancestors. This he can ascertain by checking through the files of the Genealogical Society of Utah or of any similar library in any other part of the country.

5. He consults the available records from the locality in which his people originated. Such sources might consist of parish records, court records, deeds, wills, land grants, pension records, census schedules, marriage bonds, and any other material of a genealogical or biographical nature.

6. He might find it profitable to secure the services of a professional genealogist to assist him at any stage of his search. Especially after the first two or three steps have been followed.

Of late years the Church Record Archives have expanded at a tremendous rate. During 1942 approximately 150,000 separate family group records were placed on file. Over one million cards were added to the Index Bureau, while hundreds of volumes of books were placed on the shelves of the Library and over one million pages of photographic records were made available for research purposes.

A great deal has already been written about this method of securing records thrugh microphotography. Most of the leading universities and libraries are now equipped with reading machines and are adding rapidly to their collection of micro-films. Original records can be photographed at a fraction of the cost of hand copying and naturally the reproductions would be more accurate and more quickly made. At the present time the Genealogical Society develops between two and three miles of such film each month. Many records which heretofore

have been practically inaccessible have now come to light.

WAY TO OPEN

The great havoc wrought by bombing raids in large European centres has caused many of the leading record keepers there to make plans for the protection of their priceless records through the process of filming them. We have reason to belive that after present hostilities cease, we shall be in a position to acquire copies of these records which only a short time ago seemed permanently out of our reach.

It is also not out of the realm of probability to imagine that through the medium of the micro-film the establishment of circulating libraries throughout the stakes and missions can be accomplished under proper supervision and care so as to avoid the duplication of work.

CARELESS PREPARATION

Despite our many shortcomings and imperfections we believe that we are still far in advance of the rest of the world in the matter of record making. Neverthless, it is a source of keen regret to see so many hundreds of inaccurate records which are now going through the files of the Index Bureau each month. Truly some of them are an abomination (obviously we shouldn't dare make such a statement if we weren't in a position to prove it conclusively).

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ONE HUNDRED YEARS AGO

Extract from an editorial by Elder Thomas Ward from the "Millennial Star," June, 1843:

"We have received *Times and Seasons* from Nauvoo lately, giving the minutes of several conferences held in different places, and we rejoice to find the teachings on those occasions to correspond with what we have laboured to enforce through the columns of the 'Star'; that is, a strict adherence to the first principles of the Gospel in our public administration, remembering always that before an individual is prepared to receive the mysteries of the kingdom of God, it is necessary he should change his position in regard to God; and instead of being in the flesh, a stranger and an alien, that he become a son, having received the spirit of adoption whereby he can cry, Abba Father. We are aware that it will require some degree of humility to continue faithful in this plan of teaching, and Satan will often suggest that we shall weary the people by the monotony of the subject; or, perhaps, with greater artfulness still, tell us that we shall sink much in public estimation, unless we bring forth a variety of subjects calculated to strike the audience with astonishment, and convince them of the fertility of our understanding. But let us heed not these temptations, nor listen to them, but trusting in the Lord, in our proclamation of divine truth, we shall be enabled to bring forth things both new and old, and we shall find that we shall be neither *barren* nor *unfruitful* in the work of the Lord."

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We offer congratulations and birthday greetings to two members of the Council of the Twelve this month:

Elder Sylvester Q. Cannon was born June 6, 1877, at Salt Lake City, Utah.

Elder Stephen L. Richards was born June 18, 1879, at Mendon, Cache County, Utah.

FAITH-PROMOTING INCIDENTS

"LOST THIRTY DAYS IN ALASKAN MOUNTAINS"

AN unusual and remarkable story of the efficacy of prayer was reported recently in the "Deseret News."

It is the story of Elder Joseph Tippits, president of the branch of the Church at Anchorage, Alaska, who, with three others, was rescued after having been lost for thirty days in the Alaskan Mountains following a plane crash.

On January 5, he left Seattle, Washington, by plane, to return to his home in Alaska.

After about five hours' flying the plane crashed into the tall timbers and rocks of the mountainous country near the Alaskan coast. Brother Tippits, the pilot and another passenger were unhurt, except for sprains, bruises and shock. Of the three other occupants, one man sustained a broken collar-bone and broken ribs, another a broken leg and broken arm, and the only woman passenger received injuries so severe that two days later she died.

On January 10 the pilot struck out for help, and was not heard of again—his body was found later.

The four men remained on the mountain top until January 22, when, after eating a good portion of their meagre rations they began the tortuous journey down the mountain side into the valley below. That night they camped in the valley under a small lean-to made of twigs.

It commenced to snow heavily on January 24. The men were weak and frost-bitten and the rations were completely exhausted save for a few soup cubes.

After holding a council the men decided that Brother Tippits and the aeroplane mechanic, who were the most physically fit, should strike out for help. They had been lost now for twenty-one days.

On January 26, after breakfasting on a cup of hot water, they left the lean-to, and some days later came to a beach where they discovered an old boat. With blankets found in a deserted cabin, they fixed up the boat ready to row to a cannery which they could see across the bay, and where they hoped to find some food. It was now five days since they had left the two men in the lean-to, and if food was not found those men would perish.

"This morning a big storm had blown up," said Brother Tippits, telling his story afterwards, "but we rowed out anyway because we were afraid to stay there and take a chance on perishing. I had prayed for guidance, and it was against the promptings of the still small voice that we ventured out in the boat."

One mile out from the shore the boat sank, and they were forced to swim to the nearest dry land. It took twelve hours' hard climbing and walking to reach the spot from which they had rowed out earlier.

When they were within fifteen minutes of their temporary camp, they saw a boat come in right to that very spot—and then turn round and go out again. They had been deeply prompted not to leave their camp, and here had come the answer to their prayers. Had they stayed they would have been rescued five days earlier.

That night they built a fire and stood naked over it while their clothes dried. In the morning they were just in time to see the tail of a boat disappearing into the outlet towards the ocean. It was snowing hard, and they needed food badly, so they killed four crows and ate them.

Two days later, just before dark, they saw another boat, but it disappeared from sight in the bay. Later that night they saw a light

off towards the abandoned cannery. They ran down to the rocks and built a fire, but after four hours they became exhausted and went back to their shelter in the trees. At 4.30 a.m. they lit another fire, and by 9 a.m. the storm had cleared up. However, they finally walked back to the trees convinced that they had not been seen, yet praying that they would be rescued.

A short time later they heard a boat's whistle. They had been seen, and now the boat had come to rescue them.

The captain explained to Brother Tippits that he had come into the bay to pick up an abandoned light; he didn't know why he had done so because the light was not worth the fuel it had taken to come off his regular route. He had decided to go without knowing what had prompted him.

Brother Tippits told the "Deseret News" of his appeals to God for help. "At first we prayed every day. Soon our prayers became silent appeals for help. One of the things I prayed for most was that my family would know that I was alive. I learned later that neither my wife nor my seven sisters ever doubted for a minute but that I was alive" (though the U.S.A. and Canadian Governments had officially abandoned the search). "I prayed so much that it really got beyond the business of prayer. It seemed to be a matter of talking to God and having an understanding with Him of our needs."

Brother Tippits concluded by saying: "It seems funny when a human being is put in such circumstances as that, he relives his whole life, and no matter how much good he has accomplished, resolves to live better in the future."

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"I JUST KNELT"

By EDITH RUSSELL, Leeds Branch.

OUR kitchen is a friendly sort of place. No one minds in the least the tap which drips, or the asthmatical gas-ring, or even the rubber mat which can be relied upon to hold an incredible amount of water. It his been the scene of countless domestic triumphs and tragedies, ordinary and commonplace, quite undistinguished, but poignant. Then, one morning—well, here's the story:

I am a Guide Captain. I have thirty little Guides in my care, and somehow or other I managed to contract from one of them a bad attack of impetigo—a ghastly sight. Every morning, in that kitchen, I closed the door on disinfected humanity and with hot water, dressings and many tears, proceeded to dress my face.

On this particular morning I stood at the window conscious of little else beside the hideous spectacle I presented and the terrible pain searing my right cheek. I looked exactly as if two scalding hands had taken my face in a terrible caress and held it until the flesh was raw and lacerated. Miserably I poured water into a tiny bowl and prepared the little ceremony of sterilisation.

I am not very brave. Pain frightens me. And I prayed: "Father, help me . . . please . . ."

That was when I felt something I can only describe as a tug in the region of my right cheek. It pulled my head round sharpy, and then it was gone! As if hands had literally pulled out the devil from my cheek!

In a maze of relief and wonder, I knelt on that rubber mat which holds an inconvenient amount of water, and thanked God. I knelt at that kitchen sink as reverently as I have ever knelt at more con-

ventional altars, and prayed in the strangest fashion. I could not frame a word. I couldn't even think coherently. I just knelt—and felt—and mutely rejoiced.

It is a funny little citadel, our kitchen. Many people stand on the small rubber mat to wash dishes, dry dishes, and to watch my mother as she works. They are all surprised when they learn they stand on hallowed ground.

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Why I Accepted Mormonism

(Continued from page 328)

was to this little church in South Africa that I had to come to gain my knowledge, and I hope I shall never cease praising Him for all His goodness in guiding me here, and I pray that He will give me knowledge and strength to do His Will from this time onward and, by thought, word and deed help to spread His Word throughout the world.

★

IT HAPPENED IN JUNE

June 1, 1801.—Birth of Brigham Young, second President of the Church of Jesus Christ of Latter-day Saints, at Whittingham, Vermont, U.S.A.

June 4, 1837.—The Prophet Joseph Smith called Heber C. Kimball to lead the first missionaries to Great Britain.

June 6, 1840.—The first group of Latter-day Saint converts to leave Great Britain for America sailed from Liverpool aboard the "Britannia."

June 8, 1935.—The first British mission-wide M.I.A. Convention commenced at Kidderminster, Worcestershire.

June 14, 1801.—Birth in Sheldon, Vermont, U.S.A., of Heber C. Kimball, "Father of the British Mission," an apostle and a member of the First Presidency under President Brigham Young. Died **June 22, 1868.**

June 15, 1850.—The first issue of the "Deseret News" was published in Salt Lake City, with Willard Richards as Editor.

June 19, 1927.—The last Sunday service was held in "Deseret," Tottenham, London. For years it had been the home and meeting place of the Saints. During the Great War I, people sought protection under its roof from air raids.

June 26, 1845.—Arrival at Council Bluffs, Iowa, of Captain James Allen, of the U.S. Army, to muster the famous "Mormon Battalion."

June 27, 1844.—Martydom of the Prophet Joseph Smith and his brother Hyrum by a bloodthirsty mob at Carthage Jail.

CHILDREN'S STORY

A Providential Escape

By MILES A. ROMNEY.

Condensed from "Pioneer Stories"

IN the year 1887, my family moved into the mountains of Chihuahua, Old Mexico. The little valley in which we found ourselves nestled closely between high, mountainous cliffs. We named it Cliff Ranch.

One afternoon, "Bill" from Williams' Ranch drew up his horse outside our corral. "Better watch your stock pretty close," he said. "One of our best cows was killed last night by a bear, not more than three miles from here."

Boy-like, I determined to "get" that bear. Shouldering my small 44-Winchester rifle, which I thought the most deadly weapon yet devised by man, since I had killed several turkeys and deer with it, I took the trail which led directly north until I came to the spot where the remains of the dead cow were lying.

By this time the sun had set and the shadows were deepening. I had heard from old trappers that wild animals usually return at night to feed. Undoubtedly, then, "Bruin" would be along soon.

I selected a large oak tree growing near the carcass and climbed into the branches and waited. The moon was shining for a while, and I felt as brave as a lion while I could look into its companionable face. But when it set I began to shiver—not from fear, of course! I attributed the condition to my hasty walk to the scene of action—or inaction. The cool March breeze, whistling through the branches of the sturdy oak and my scanty clothing, made me think of the home fireside where good "Aunt Catherine" dozed in her old chair.

Hist! A twig had snapped! My heart pounded audibly. Straining my eyes in the direction of the sound, I saw two large moving objects just visible in the blackness. The tree in which I was perched was on a steep incline. This brought the moving objects about on a level with me. I raised myself just a little to get more accurate aim, and in so doing the small dry branch on which my right foot rested, broke. Whereupon both bears whirled and beat a hasty retreat through the underbrush.

Realising that the bears would not make another visit that night, and that I was getting stiff because of the mountainous "damps," I scrambled down the tree and cautiously made my way home.

With the next day's sunshine, courage was again established in my boyish constitution, and in the afternoon I went out to see if I could run on to game of some kind. After some while I decided that my afternoon's quest had been fruitless, and followed the left fork of Spring Creek in a homeward direction.

About one mile below, on this same Creek, I saw what I thought was a black mare and her yearling colt, feeding along the shore. "What a heavy set mare and colt!" was my first thought. The sun had set, shadowing my side of the canyon. Cautiously I crept closer. Peering through the branches of a large juniper tree, I suddenly became aware that I was face to face with my friends of the preceding night. My rifle flashed over the top of the large juniper and I fired at the larger of the two beasts. Immediately the roaring and bel-

lowing of the wounded male bear struck the high cliffs, echoed and re-echoed again and still again, in that darkening box-canyon. The smaller of the two made a straight line for my location. I fired as it came toward me. It swerved a little to the left. As it passed, I gave it one broadside shot, but it continued its flight for life. I kept up my fire at its departing end. A few hundred yards up the mountain side I found it lying square on its back, but I fired one shot into its head to make sure Mrs. Bruin was dead.

I now retraced my steps past the old juniper tree to the edge of the slough, but I found the old chap had crawled away. Foolishly, I plunged into the willows and undergrowth at the bottom of the creek, up and down, crossing and recrossing it. Taking a dim trail which I could just follow by the "moonbeams' misty light," I came out on the point of a jutting ledge. I shuddered to see the hundred feet of perpendicular cliff below me. "I'll just go around this ledge, and then turn back," I thought to myself.

A few steps to the right brought me in full view of the moon, the sight of which changed my plans entirely. I thought of supper and home. If I did not start immediately I could not get home before the moon set.

The developments of the following day proved that either the sight of the moon, an "invisible voice," or inspiration pure and simple, gave me a lease on life. A few more steps in that direction and I would have——

As I was saying, I must start for home if I wished to be there before the moon set.

As my footsteps sounded on the little back porch Aunt Catherine's hand lifted the home-made latch. "Why, my boy," she said, "this 'night hawking' will wear us all out with suspense."

"But," said I. "I've got the bear!"

She told me then that when prayers were said that night, she felt impressed to ask the Lord to preserve the absent boy in the hills.

The following morning all was excitement as we set off to the battleground of the night before. Looking again for the trail of the wounded bear, I found that he had left the canyon up the same trail I had followed the night before. Had I gone two rods further from the spot at which I had turned back twelve hours before, I would have come face to face with a wounded bear, as it was obvious that he had only left his den a few hours before.

Talk not to me of an unmindful providence! The assurance has been with me constantly through the passing years that by some method known only to Him, I was directed to change my plans and take the backward trail to home and safety.

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Little Habits That Grow Into Ruling Forces

(Concluded from page 336)

Our life structure is continually being subjected to similar tests. If we build up habits of strength and character we are laying the foundation stones for a house that will stand against all of the trials and temptations which may confront us. We shall not have to delude ourselves with the thought, "We won't count this time"; rather, we shall be glad to assure ourselves that this time and every time will count in establishing the wholesome habits that we are glad to have rule us.

Dr. Bennion—To The Youth Of The Church

BE WHOLE

(Continued)

ADVENTURES IN WHOLENESS

We have discussed (1) **Sleep**; (2) **Play**; (3) **Worthwhile Tasks**; and (4) **Nature.** Let us consider some other adventures in wholeness.

5. **Appreciation.** One who loves classical music can come home at the end of a nerve-wracking, miscellaneous day, stretch out on the floor or sofa, close his eyes, and listen to Beethoven's Fifth Symphony or Schubert's Seventh, and feel his life being restored to its native wholeness. "Music washes away the dust of everyday life." It stirs one so deeply that everything trivial, miscellaneous and meaningless, disappears and leaves one with a whole feeling which reaches the depths of one's life. Men will struggle over an intellectual problem to a point of wearisome confusion, and a visit to a lovely concert will not only rest the mind, but often clears the way for flashes of insight heretofore unobtainable. Love of any art, and an occasional and regular giving of one's self to it, will help one to remain whole.

6. **Love.** Love makes one whole. It unifies one's life around the object of one's love. It is a way of escaping the difficulties and misgivings we run into when we concentrate on ourselves. To be sure there are different kinds of love, some more rewarding than others. The love of rich food unifies one's energy at the time of consumption, but may result in a disturbing amount of discomfort, sluggishness, and even ill-health. The love of a boy for a girl may be complicated with considerable concern over its propriety or reciprocity, which may detract from the wholeness of that experience. Love of nature, of music, of members of the family, or our fellow men, as Jesus taught, will help us to be our whole and best selves. Did not Jesus say: "He that would save his life shall lose it, but he who shall lose his life for my sake and the gospel's, the same shall find it"?

7. **Purposeful Living.** Life is meaningful to the extent that it is purposeful. A purpose is an end. Life is purposeful if we have ends or goals toward which we are working. Suppose a Hindu from an Indian village far removed from the main currents of life should suddenly be placed in the middle of 80,000 American football fans watching a game. What would he think to see twenty-two men out there running, struggling, fighting for a ball? Then to observe that after they got it, they gave it up again? What would he think of the crowd in the stadium yelling and gesticulating over such a spectacle? No doubt the whole thing would be meaningless to him, because he saw no purpose in it. To the boys in the field, football has lots of meaning. They are playing to win, to excel, to receive the plaudits of men. They have a purpose.

Each of us, if we would be whole and happy, must decide on some purposes around which to organise our time, our efforts, and our feelings. Do you have suggestions as to what these might be? Name some worthy and satisfactory goals of life for youth. Some of these might well be: a vocational skill,

This instalment concludes the chapter "Be Whole," from Dr. Lowell L. Bennion's Manual, "Today and To-morrow." The next chapter is entitled "Be Free."

Dr. Lowell L. Bennion, son of Dr. Milton Bennion, newly-appointed Sunday School General Superintendent, is Director of the L.D.S. Institute at the University of Utah.

marriage, hobbies, music or art, building a good library, some contribution, material or spiritual, to one's family, education, service in some organisation in the Church, service to fellow men.

Jesus said in His wonderful Sermon on the Mount: "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. . . . Therefore, . . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We were created as persons. We were made to act as individual wholes. We must be on guard against the things which divide and break down the unity of our individual lives, such things as indecision, worry, sin, lack of purpose, and shallow interests. We must seek regularly whole-making experiences, such as sleep, play, work, love, appreciation of nature and the arts, and purposeful and idealistic living. Then only will life be full of strength, joy, and satisfaction.

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EDITORIAL (Continued)

we have no means." "The means shall be found, sisters, as long as you are willing to answer the call of the Lord, through those in authority, to go and sustain the work of the Church in this land."

These sisters and scores of others have gone, found the means, friends, and above all enjoyed the service and fulfilled their missions and are back now working in the factories, workshops, offices, in the armed services and in the homes.

Each branch has responded to the call for material sustenance of these faithful missionaries.

To bring about the fulfilment of the great call which shall come to our Saints to go on missions abroad, the Mission Presidency have inaugurated a General Mission-wide Fund which is being operated from the Mission Headquarters in sustaining those of our full-time missionaries who need assistance now in the field, and putting by little savings for the day when future missionaries will be assigned to distant parts of the world. While most of our Saints are willing to give all they have, they have very little to give. But go they will, and therefore this General Fund will take care of outgoing expenses of fare and equipment for the sons and daughters of faithful Latter-day Saints.

We are now asking the Saints throughout the branches of the British Mission to contribute regularly weekly amounts, as little as 6d. per head, or as much as each one can afford towards the General Missionary Fund, so that when the call comes to go, the fare, which may amount to £40-£60 per head, will be available. We have full confidence in the integrity of our members to sustain this great Mission-wide effort to prepare themselves and their children for the calling which is yet to future. Let them remember the Lord and His promises and place before Him what they can to sustain the Mission authorities and help them in the development of the work of the Church in this land.

Not a missionary has ever been found in want or in need who was willing and ready to answer the call regardless of financial status.

Such faith is inspiring. It touches the heart, kindles the faith and true emotion, and has the approbation and response of our Father in Heaven who leads, guides and directs this Church by Revelation through his appointed Servants. —A. K. A.

FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

★

REVEALING PERSONALITY IN OUR CORRESPONDENCE

CARLTON and Edna Ball Culmsee write in "Youth and Its Culture":

"We all know how delightful it is to receive a letter from a friend. But do we respond to our own opportunities to give such pleasure? Do we keep alive our pleasant associations with friends who are absent—remember their birthdays; cheer them up during illness; extend them our sympathy in time of grief; straighten out some misunderstandings; thank them for kindness—in little notes or letters to them?

"The guiding rule for writing friendly letters is to let our own personality shine through them—to be ourselves, and 'speak' on the paper in an easy, natural manner. In being ourselves in our letters, we should not let ourselves go to the extent that we might in a private diary. We always maintain a certain reticence in the presence of even our most intimate friends. That reticence should not be forgotten in written communication.

"Keep in mind always the person to whom you are writing, and tell the things that would interest him or her and that you would speak of if you were together."

To our ever-growing list of pen friends we add more names

WRITE TO THEM—c/o 149, Nightingale Lane, London, S.W.12.

T/Sgt. Glen Rex Hansen, Typewriter Mechanic; High School; Elder; age 23; single; comes from Logan, Utah.

L/Sgt. Jesse L. Dudley, Farmer and Salesman; matriculation High School; single; age 23; born in Canada, has lived in Salt Lake City 13 years. Enlisted Canadian Army, 1939.

Sgt. Obs. Joseph Thurston Smith, Student; High School; an Elder; single. His home address is Raymond, Alberta.

T/Sgt. Carl August Schallhorn, age 21; High School; single; comes from Bly, Oregon.

Cpl. Okey Leonard Hubner, Farmer; attended Utah State Agricultural College; has fulfilled a mission to the North Central States; single; age 24; comes from Mendon, Utah.

And here are two new pen friends:

Miss Annie Rogers Ramm (age 17),
11, Johns Terrace,
Walmsley Street, Hull,
Yorks.

Miss Alice Tomlinson,
Smeeth Road.
Emneth, nr. Wisbech,
Cambs.

LATTER-DAY SAINTS—YOUNG PEOPLE—WRITE TO EACH OTHER AND EXPRESS YOUR FAITH, AMBITIONS, IDEALS AND SACRED ASPIRATIONS. SOMEONE WILL BE GLADDENED BY YOUR EFFORT AS PEN FRIEND.

—A. K. A.

Letters From Near And Far

Elder Joseph F. Merrill, of the Council of the Twelve, was President of the European Mission from 1933-1936. His interest in things on this side of the ocean continues, as is witnessed in the following letter which we received recently.

The Council of the Twelve,
47, E. South Temple Street,
Salt Lake City,
Utah.
April 7, 1943.

Dear President Anastasiou,

At our Annual Conference, concluded yesterday, Brother Thomas E. McKay, in his talk at one of the Sessions, spoke very approvingly of how the British Mission is carrying on. We were certainly delighted to hear the Report. As you know, a copy of the "Millennial Star" comes to my office more or less regularly. We have not checked up to find, however, if occasionally there is a missing number. But I always scan the numbers that come to my office, and have been delighted at the way the Mission has been carrying on. It is certainly very commendable to find the number of brothers and sisters, particularly sisters, who are willing to act as local missionaries. Further we notice that your Conferences are regularly held. Congratulations for all of this. . . .

. . . Relative to Britain and its war efforts and conditions that prevail there, may I say that I keep myself more or less informed by reading publications sent out by the British Information Service, operating at 30, Rockefeller Plaza, New York City. These services, among other publications which are received, publish the magazine "Britain," through which one is able to learn a lot of things not only about Britain's war effort, but about Britain herself and the conditions there prevailing.

We are all delighted to know that the Allied Nations now appear to have the upper hand and are everywhere on the offensive. If this offensive in Europe can continue during the spring and summer, particularly if Russia can continue driving the Germans back, if they will soon be driven out of North Africa, then I think that the war in Europe might end during the fall of this year. But whenever it comes, it is likely to come rather suddenly, by the overthrow of Hitler and the Nazi regime by the people of Germany themselves. Japan will not last long after Hitler falls. We hope that Germany will be able to do but little from now on by way of bombings on British soil.

The United States will soon reach the maximum of her productive power, and if the "U" boat menace in the Atlantic can be overcome, Europe will witness an ever-increasing supply of American products and troops in the struggle to win the war.

All goes well with the Church at home and with the officers and members whom you know that live here. May our Saints in Britain be preserved and continue to be otherwise highly favoured of the Lord.

With all good wishes to you,

I am,
Sincerely your brother,
JOSEPH F. MERRILL.

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Sister Louise Y. Robison, ex-General President of the Relief Sociey, recalls her brief stay in England in this charming letter.

2201—46th Avenue,
San Francisco,
California.
April 11, 1943.

Dear Brethren,

It is with sincere regret that I am asking you to discontinue sending the precious "Millennial Star" to me.

I shall be travelling about for quite some time, and do not know when I shall have an address for more than a few weeks at a time.

I do not know if I am financially indebted to the "Millennial Star" Publishing Company (please let me know if my account is in arrears), but I shall ever be indebted to the "Star"—both spiritually and ethically—for the faith and the courage which I have received from its pages.

I note, with pleasure, that President Anastasiou is now the Editor of the "Millennial Star," joining the long line of noted Church Leaders who have held this important position.

I carry a pleasant memory of my brief acquaintance with President and Sister Anastasiou while I was in England. The fragrance of Sister Anastasiou's roses still lingers with me.

Many kind friends contributed to the enjoyment of my visit in delightful England.

May our Father bless and protect them all, and may His Holy Peace soon be restored to all people the world over.

Sincerely your sister in the Gospel of Jesus Christ.

LOUISE YATES ROBISON.

 (Continued from page 326)

salem, the Jews were scattered over all the earth, and there was scarcely 8,000 Jews left in Palestine. Jerusalem became a prey, and so did Palestine, to the Gentile nations. Many times the fanatical Christians of Europe attempted to wrest the Holy Land from the grasp of the "infidel," in the so-called "crusades." In all these attempts they were defeated, and the Holy Land remained in the hands of the "infidels." They were not infidels any more than the so-called Christians who went to fight them. Until 1917, Jerusalem was trodden down of the Gentiles. In December, 1917, General Allenby, the British general, took his forces into Palestine and captured it almost without opposition, and this land fell into the hands of the British, where it has been ever since.

I am reminded to say something I intended to say earlier, which fits better here. When I read the Book of Mormon and the Book of Isaiah and learn that the Lord predicted that the kings of the Gentiles would be nursing fathers to the House of Israel I am greatly impressed. Have they not been nursing fathers to scattered Israel? Have they not carried them in their ships both to this land and to Palestine?

A Jewish Ruler

After England got possession of Palestine and after the armistice when they had received the mandate of Palestine, they sent a Jew down there to be governor of that land, Sir Herbert Samuel, and he had more power there than the King of England has in England. From the days of our Lord until Sir Herbert Samuel was sent to Palestine, there had never been a ruler in that land who was a Jew. This was a sign to us that the words of the Lord were about to be fulfilled, and the days of the Gentiles were coming to their close. The Lord does not do many things in an instant, but the sign was given for the transition of authority from the Gentiles to the House of Israel. This will naturally take some years.

When England received the mandate of Palestine, Mr. Balfour, Secretary of State for Foreign Affairs, sent this written communication to Lord Rothschild:

"I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I would be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

Here was a proclamation inviting the Jews to return to Palestine which was made a Jewish state. The American Congress ratified this act a short time later. Is it not significant in regard to this that our missionaries have been withdrawn from practically all lands except on this continent? In the Third Book of Nephi, Chapter 16, the Lord said He would withdraw His Gospel from the nations of the Gentiles, if they would not repent. The day for the House of Israel is now at hand.

Dedicated for Return

The land of Palestine was dedicated for the return of the Jews, October 24, 1841, by Orson

Hyde, but the time had not come, then, for the return of the Jews. President George A. Smith again dedicated the land, in March, 1873. In 1878 an organisation of Jews was formed called the Lovers of Zion, the purpose being to establish the Jews in Palestine. The Zionist Federation was commenced in 1896, and the first conference of this organisation was held in Basel, Switzerland, in 1897, and the old nationalistic spirit was revived.

To return to the saying that the Gentiles should be nursing fathers to the Jews, do you know that Great Britain has spent—well, I do not know how much, but up until ten years ago, that nation had spent upwards of £50,000,000. A pound is about five dollars. I have here the official report of the Palestine Royal Commission. It is filled with interesting information. Great Britain has spent millions in rehabilitating Palestine, making farms, planting vineyards, orchards, building canals, reservoirs, hydro-electric plants all over the country, and establishing industries. Other forces have also been at work. The ships of Great Britain and the United States have carried these people back to their ancient home. While the Lord is permitting England to be punished for her sins, yet He will, I believe, not let her wholly down, for she still has a mission in carrying on the work of the Lord in this great restoration.

At the beginning of the war in 1914, there were about 80,000 Jews in Palestine. They have been returning rapidly ever since. In 1925, there were over 121,000, and ten years later there were upwards of 400,000. The progress in agriculture, manufacturing of numerous products, the development of the natural resources, had reached remarkable proportions. Schools and a university have been established; vineyards, orchards and farms have been developed all over the land of Palestine. The amount of land in Jewish ownership has risen from 844,000 dunums in 1925, to 1,332,000 dunums in 1936. A dunum is about a quarter of an acre. There are now more than 200 agricultural settlements containing 100,000 people on these plots. Yet the urban population is more impressive in its development. Tel Aviv, a strictly Jewish city, with more than 150,000 inhabitants, had less than 200 houses and 2,000 inhabitants in 1914. Other cities have also sprung up and old cities have been developed anew. Haifa in 1936, had a population of 100,000 inhabitants.

Jews Returning Home

So we see that since the armistice in 1918, the Jews have been returning in great numbers, encouraged by the United States and the nation of Great Britain, the latter taking over the great responsibility in this gathering movement. The prophecies are rapidly being fulfilled. The Jews are returning only partly believing in Jesus Christ. They are willing to accept Him as a great prophet among the prophets of Israel and Judah, but not as their Deliverer, or Messiah. When our Lord shall come to them in the calling of Deliverer, the whole land will be in siege. Jerusalem will be at the mercy of its enemies. There will be a great earthquake and the Mount of Olives will cleave in twain forming a great valley into which the oppressed people will flee from the city for safety. At that time the enemies of the people will be destroyed, Christ will appear to the Jews and show them His hands and His feet and then they will accept Him as their Messiah. Then, as Zechariah has predicted, every family will mourn apart, and there will be weeping and wailing because they rejected their King. After those days there will come peace and Israel will come back into his own. As Ezekiel has proclaimed:

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen,

whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them so shall they be My people, and I will be their God. . . .

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

"My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.

"And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."—Ezek. 37:20-23 and 26-28.

That will be a glorious day. Let us pray that it may speedily come. The Lord bless you in the name of Jesus Christ, Amen.

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Do You Know—Answers

(Continued from page 354)

THE past and present experiences belong to one continual life as truly as do the experiences of yesterday and today. Although to most of us the spirit, or pre-mortal life, seems so far away, so unreal, the pre-mortal and mortal are not two lives, but two phases of one life. There is no break. It is like stepping from one room into another. Read again the words of Jesus to Nephi: (3 Nephi 1:13). It is more than probable that the pre-mortal life has definite influence upon our lives here, especially in the direction of good deeds and Christian life. The influence of the adversary upon us and the extent to which we yield to him manifest the evil and the ungodly life in man.

(2) The intelligence we have attained to in the spirit life, on the basis that every man is a free agent to himself, accounts for the intellectual inequalities in this life.

Among the intelligences which were organised "before the world was" there were many noble and great ones. "These I will make my rulers," said the Lord, "for He stood among those that were spirits, and He saw that they were good." It is evident, however, that every soul born into mortal life was sufficiently advanced in the first pre-mortal life to merit the second estate (this life). Education, parental care, hereditary characteristics and the environment of one's childhood and adolescence have much to do with intellectual inequalities.

(3) We can reach it to a degree in lesser things—perfecting the standards accepted and fulfilled to the best of our ability in this life. But neglect of major fundamental laws, ordinances and principles, upon which the whole plan of salvation is based, No.

"Whatever principle of intelligence we attain unto in this life, it will rise with this life through his diligence and us in the resurrection, and if a person gains more knowledge and intelligence in obedience than another, he will have so much the advantage in the world to come." (D. & C. 130:18.)

(4) It would appear that the present estate of mortal probation is the most important stage of man's eternal progression. Jesus profited and "learned obedience by the things which he suffered," and is now exalted "on the right hand of the Father." Likewise, those who accept and obey the teachings of the Restored Gospel will be numbered among the Sons of Moses: be the elect; the Church of the First-born—"They are they into whose hands the Father has given all things: they are Kings and Priests of the Most High who have received of his fulness and of His Glory." Yes, we can make up here for the lost time in the first estate. A. K. A.

MISSIONARIES' PAGE

FULL-TIME MISSIONARIES' COMPARATIVE REPORT FOR APRIL

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold; D—Pamphlets Sold.

	A	B	C	D
Wm. L. Buchanan	38	57	75	76
Briton Beverley	38	43	28	5
Cyril Burton	27	31	27	14
L. T. Moore	22	45	—	—
L.. S. Burton	34	54	69	—
K. Machin	36	20	51	—
O. M. Emery	16	9	10	2
Marion Paterson	40	17	25	70
Mabel Fitton	23	52	2	5
Lucy Ripley	23	82	7	12
Ralph S. Mount	15	18	7	1
James Martin	16	22	—	—
G. Griffith	35	66	37	7
A. A. Wild	41	17	64	4
Hazel Sands	17	74	13	40
A. H. Willmott	24	44	20	25
Totals	445	651	435	261

MOVEMENTS OF MISSIONARIES

ARRIVALS AND ASSIGNMENTS

Sister Marion Baron, of the Hyde Branch, Manchester District, was set apart as a full-time missionary by Elder James R. Cunningham on May 18, 1943, and assigned to labour in the Mission Office.

Sister Margery Horne Neil, of the Northampton Branch, Birmingham District, was set apart as a full-time missionary by President A. K. Anastasiou on May 3, 1943, and assigned to labour in the Manchester District.

Sister Maureen Mogerley, of the Dublin Branch, Irish District, was set apart as a full-time missionary by Elder James R. Cunningham on May 7, 1943, and assigned to labour in the Mission Office.

RELEASES

Elder Ralph S. Mount was honourably released on May 20, 1943, after twenty-six months of faithful service in the Scottish and Hull Districts and in the Mission Office.

Sister Hazel Martin Sands was honourably released on May 24, 1943. During her two years' mission she has laboured very diligently in various districts of the Mission.

Owing to illness, Sister Elsie Mary Linnett was honourably released on May 18, and has returned to her home in Coventry. She has served the Church for nine months, labouring in the Manchester and Bristol Districts.

Elder Lawrence Tenny Moore was honourably released from his full-time mission on May 21, 1943. He has served the Church for 2 years and three months, labouring in various districts of the Mission.

Sister Jean Alison Gardner was honourably released from her full-time mission on May 28, 1943, owing to National Service. She has rendered five months' service to the Church, labouring in the Mission Office.

TRANSFERS

Sister Kate Machin was transferred from the Nottingham to the Bristol District on April 28, 1943.

Sister Olga Micquette Emery was transferred from the Manchester to the Liverpool District on May 10, 1943.

Sister Marion Paterson was transferred from the Manchester to the Sheffield District on May 10, 1943.

Elder Cyril Burton was transferred from the Newcastle to the Scottish District on May 10, 1943.

Sister Gladys M. Griffith was transferred from the London to the Sheffield District on May 10, 1943.

Sister Alice A. Wild was transferred from the London to the Manchester District on May 10, 1943.

Sister Mabel Fitton was transferred from the Liverpool to the Bristol District on May 15, 1943.

Elder Norman D. Hawkes was transferred from the Mission Office to the Hull District on June 7, 1943.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

The **Kingstanding** Branch held their Easter Sunday School Programme on April 25, under the direction of Elder Walter W. E. Green. A scripture reading by Sister Dora Harman was followed by addresses by Sisters Winifred Stokes, Josephine Harman, Doris Green, and Brother Edward Garradley-Armstrong. Sisters F. Doris Green and Winifred E. Stokes rendered a duet, "The Lord is My Shepherd." Eggs, provided by Brother and Sister Green, and attractively wrapped in celophane, were distributed to the twenty-seven members and friends present.

The 269th Birmingham, **Kingstanding**, M.I.A. Troop of Boy Scouts attended a Church parade at the Congregational Church, Kingstanding, for a Memorial Service in honour of the late Lord Baden-Powell (Founder of Boy Scout Movement). The minister's sermon was directed to the young people, and in his introductory remarks welcomed the Latter-day Saint Troop and hoped to see them again on future occasions. The Troop was led by Scoutmaster Edward Garradley-Armstrong, and District Scoutmaster Bertram H. Stokes was also in attendance.

On Saturday, April 24, **Kidderminster** Branch M.I.A. presented a concert at the Conway Road Schools, Sparkbrook, for the benefit of a company of 50 convalescent Canadian soldiers. The programme included instrumental and vocal solos, vocal choruses, recitations, acrobatic dances, a tap-dancing troupe, and a one-act play written by Lorenzo P. Dunn, who, with Dennis F. Collins, was responsible for the production. Melvin W. Dunn was accompanist and Gwendolyn Ellis was compére. Appreciation was expressed on behalf of the soldiers by the sergeant in charge. There was a total attendance of approximately 130.

HULL

A social was held in the **Hull** Chapel on May 17, in honour of Elder James Martin, who was being transferred from the branch. Games, items, and light refreshments served by the Relief Society Sisters added to the success of the evening, and a fine spirit of friendliness prevailed.

LEEDS

Bradford Branch M.I.A., led by President George Pitts, held their Easter Monday outing at Shildon Park, near Halifax. Though the weather was a trifle inclement, a very enjoyable time was had by twenty-one people in attendance.

Leeds Branch Conference was held on Sunday, May 2, and conducted by Branch President Alfred Higgins. Elders Herbert Walker and Fred Laycock of the District Presidency were in attendance, and spoke on the Theme of the Conference, "The Church in the Past, Present and Future." Vocal solos by Sisters N. Butterfield and A. Wrigglesworth interspersed the addresses. The twenty-seven people present included three visitors.

LIVERPOOL

At a baptismal service held Wednesday, April 28, at the Dovecot Baths, **Liverpool**, eight persons were baptised by Elder David R. Willis. On Sunday, May 2, they were confirmed as follows in the Liverpool Branch Chapel: John Aitken, Jnr. and Shirley Rose Challis, by David E. Gardner; William A. Challis and Thelma Ann Willis, by David R. Willis; Ileen Anne Patey, by George E.. Patey; John Aitken, Senr., by Herbert S. Millard; and Edith Bottomley, by Edmond S. Tope.

Burnley Branch Conference was held on Sunday, May 9th. Both sessions were greatly enjoyed by a good attendance of members and friends. District President Cookman and Sisters L. Ripley and M. Fitton (Lady Missionaries) spoke during the Evening Session.

A social was held in the **Burnley** Branch on Saturday, May 15. Games were conducted by Sister L. Ripley (Lady Missionary), and refreshments were served. Approximately 30 members and friends attended.

A new branch has been opened at **Wallasey**, Cheshire. This may be considered as a "pioneer" effort, as there is no record of any branch existing there previously. The nearest branch was Birkenhead.

Elders David Russell Willis and Herbert S. Millard were appointed as Branch

President and first counsellor, and set apart in their offices by District President Parkin L. Cookman and Elder Geo. E. Patey respectively. It is hoped that other branch officers will be appointed at a Branch Conference to be held shortly.

The address of the meeting hall is Oddfellows' Hall, Liscard Crescent, Wallasey, Cheshire.

LONDON

St. Albans Branch M.I.A. held a novel social on Thursday, May 6. The programme took the form of a world cruise aboard the s.s. "M.I.A. SOCIAL," captained by Brother John W. Smith, M.I.A. President. At the various ports of call in Norway, Russia, Holland, Spain, Egypt, India, Mexico and America, the company were entertained by the inhabitants dressed in their picturesque national costumes and singing representative songs. Participants were a Norwegian Gypsy girl (Sister Elsie Smith), who sang the serenade "Ay Ay Ay"; two Russian peasant girls (Sisters Violet and Elsie Osborn), singing a "Russian Lullaby"; Gretchen, a Dutch maiden (Sister Gladys Osborn), who sang and danced a "clog dance"; a Spanish toreador (W. Jolliffe, Junr.), and his senorita (Sister Edith Osborn); the Sheik El Horassid and his consort (Bro. and Sister Horace Smith), who sang the "Desert Song"; Rajernie, an Indian snake-charmer (Bro. Ernest Osborn), who played "Hindu Song" on his one-string fiddle; Juan, the Mexican harmonica man (Bro. John W. Smith), played "South of the Border" and sang "La Cucaracha"; a Red Indian maiden (Sister W. Bullock); and an American darkie (Bro. Geo. Goudry), who sang "River Stay Away From My Door" and "Lily of Laguna". Other nationalities were represented by Mrs. Atkins (Norwegian), Miss Conningsby (Hungarian), Sister Goundry (Swiss) and Mrs. Baulk (Chinese). Prizes were distributed for the best costumes. Musical items, dancing and community singing completed a most entertaining and enjoyable evening for the sixty passengers of the s.s. M.I.A. SOCIAL". President Andre K. Anastasiou, who was present, expressed his appreciation and pleasure at the evening's proceedings.

Luton Branch held a social on Saturday. May 15. The arrangements were made under the direction of Elder R. Stutznegger, recently appointed Supervisor of Social Activities. Elder W. A. Smith conducted the games. Refreshments were provided by the Relief Society Sisters. All present had an enjoyable evening. There were 17 in attendance.

MANCHESTER

Oldham Branch M.I.A. held a lantern lecture and gramophone recital on Saturday, April 3, when the film "Down Pioneer Trails" was presented by President Albert Woodruff, assisted by District M.I.A. Supervisor Emma Wynn. A recital of "Tabernacle choir and organ records" followed. The evening's entertainment and refreshments which were provided were arranged by Sisters Rose Mellor and Charlotte Bailey.

Manchester District M.I.A. held their annual "Green and Gold Ball" on April 10, under the direction of Brother Jack Teale of Rochdale. Dancing was to the music of radiogram provided by Mr. Frank Webb of Oldham. Dancing, musical games, novelty prizes and refreshments were enjoyed by sixty-five people present. In charge of arrangements were Sisters Emma Wynn, Ivy Woodhead, M. Woodhead and A. Waddington.

A House social under the direction of Sunday School Superintendent Sister M. E. Wynn was held at her home on April 16. The party, games, community singing, etc., were conducted by Brothers Roy Longton, Jack Frost and Eric Heaton. Refreshments were served by Sisters J. Bowyer and E. Wynn, and proceeds were in aid of the Children's Summer Trip Fund. There were twenty people present.

The Manchester Branch Sunday School was reorganised on May 2, under the direction of District President Albert Woodruff, with Brother Ronald Glassey as Superintendent, Sister Louise Grint as first counsellor, Harold Pardoe as second counsellor, and Sister Mollie G. Wood as Secretary-Treasurer.

NOTTINGHAM

Elder Harry H. Hall has been appointed Branch President of the **Nottingham** Branch. The new branch meeting place is at the Institute, Radstock Road, off Thorneywood Lane, Nottingham.

SCOTTISH

A baptismal service was held at the Kinning Park Public Baths, **Glasgow**, on Sunday, April 25, under the direction of District President A. B. McGowan. Margaret Isobel Graham, Harriet Clark and Arthur Forbes Herbertson were baptised by Elder Albert H. Willmott. Talks on "Baptism," and "The Gift of the Holy Ghost" were given by Elders Thos. Graham and Jos. McQueen respectively. At the Glasgow Branch Sacrament Meeting afterwards, Sister M. Graham was confirmed by President McGowan, Sister H. Clark by President R. McQueen,

and Bro. A. F. Herbertson by Elder Willmott.

Glasgow Branch Conference was held on April 25. District President A. B. McGowan presided, and the service was conducted by Branch President R. McQueen. Speakers at the morning session were Elder Joseph McQueen, on "Faith," Sister Ethel Hosie, on "Repentance," Elder Robert Clark, on "Baptism," and Elder Thos. Graham, whose subject was "The Gift of the Holy Ghost."

At the evening session Sister C. L. M. Horner, of the Mission Genealogical Board, spoke on "Genealogy." A solo, "God's Call Divine," was rendered by Sister Willianiina Thomson. "The Duties of a Home Missionary" was the subject dealt with by Sister Ethel Scott, who with Sister Williamina Thomson rendered a duet, "My Prayer." Elder A. H. Willmott and President A. B. McGowan also spoke.

There was an average of 27 present at both sessions.

DISTRICT CONFERENCE REPORTS

Report of the Norwich District Conference held May 9 and 10, at Park Lane Chapel, Norwich.

President and Sister Anastasiou were in attendance at all sessions.

On Saturday evening approximately 50 members and friends enjoyed and participated in a social conducted and arranged by District M.I.A. Supervisor Doreen Watts. Refreshments were served by the Relief Society members.

Sunday's first session, commencing at 10 a.m., was conducted by Elder A. Woodhouse, of the District Presidency. After the administration of the Sacrament to members, 16 persons, including three brethren from the American Forces, bore sincere testimonies.

"Seven Keys to Eternal Progression" was the theme of the Sunday School programme, in which William and Lily Drew, Clifford Going, Peter and Betty Simpson, Freda Firman, Peggy Marshall and Marjorie Fraser participated. Elder A. Cole rendered a vocal solo, "Handel's Largo." Elder Woodhouse's talk on the "Word of Wisdom" was followed by an address by Sister Marie W. Anastasiou on "Mothers' Day." President Anastasiou also spoke on the morning's theme.

Priesthood and Relief Society members convened separately at 12.45 p.m., under the direction of President and Sister Anastasiou respectively, to discuss Mission aims and problems.

The General, Mission and District Authorities were unanimously sustained at the 2.45 p.m. session. Elder Albert Cole, who presented the names of the Authorities, also spoke on Prayer. The four American brethren present—Elders Wilbur S. Murdoch, Spencer S. Hunn, Ross Tenney (since killed in action) and Kenneth L. Stewart—gave excellent addresses. Elder Clifford Hartley also spoke.

The final session, conducted by District President Frank Coleby, commenced at 4.30 p.m. Sister Anastasiou spoke upon the theme of the conference with particular reference to Fasting and Prayer. President Anastasiou's address on "The Divine Attributes of the Church" concluded a spiritually upifting conference at which there was an average attendance at all sessions of 52.

Report of the Leeds District Conference held at Woodlands Street Chapel, Bradford, on May 15 and 16. President Andre K. Anastasiou and Sister Marie W. Anastasiou were present at all sessions.

An Executive meeting with all District and Branch officers commenced Saturday's proceedings at 4.30 p.m. District President Herbert Walker gave his statistical report for the preceding year and commented on the condition of the district. President Anastasiou discussed some of the pressing aims of the Mission, viz.: Tracting, Missionaries, "Millennial Star" Magazine, Missionary Fund, etc.

A Refreshment Buffet, arranged and prepared by the Relief Society Sisters, was enjoyed by all. An entertaining concert and social, directed by M.I.A. Supervisor Elder George Pitts, concluded Saturday's programme.

A wonderful spirit prevailed at the 10 a.m. Sunday session, conducted by District President Herbert Walker. After partaking of the Sacrament, almost everyone availed themselves of the opportunity to bear testimonies of Thanksgiving and Faith.

At the 11.15 a.m. session a programme entitled "Seven Keys to Eternal Progression" was presented by the Sunday School children. S.S. Supervisor Elder George H. Smith, and President and Sister Anastasiou also spoke.

A change in the District Presidency was announced at the Priesthood meeting at 12.45 p.m. Elder Fred Laycock (Batley) was appointed District President, with Elders Herbert Walker and William R. Newsome as counsellors.

Unanimous approval of the General, Mission and new District Authorities was expressed at the 2 p.m. session. Speakers were Elder Clifford Hartley of Liverpool District and Elder John Cook of Norwich

District.

An attendance of 65 sisters was recorded at the Relief Society meeting presided over by Sister Anastasiou. Problems and difficulties were satisfactorily dealt with.

The final session at 5 p.m. was conducted by President Fred Laycock, who expressed his desire to serve, and appealed for the support of members in his new calling. Elder Herbert Walker's remarks on the change-over and his six and a half years as President were deeply impressive. Prayer was the theme of a moving address by Sister Anastasiou. After an interlude of vocal and instrumental numbers, President Anastasiou concluded the service with a concise and logical address on "The Divine Attributes of the Church."

Regret was felt by all that such a spiritual occasion as this was over for another year.

PERSONALS

THOMAS.—A son to Mr. and Mrs. Thomas, friends of the West Hartlepool Branch, on May 30. The child was blessed on April 18 by Elder Stanley Short, and given the name of Melvyn.

PEARSON.—A daughter to Sister and Mr. John Pearson of Marske, Newcastle District, on February 25. The child was blessed on May 2 by Elder William H. Allason and given the name Ann. Her sister, born February 28, 1941, was also blessed by Elder Allason and given the name of Margaret.

HEYES.—A daughter to Brother and Sister Horace E. Heyes, of Wigan, on April 30. The child was blessed by its father on May 30, and given the name of Brenda.

SQUIRE.—A daughter to Brother and Sister Henry Squire, of Aldershot, on April 6. The child was blessed by her father on Sunday, May 2, and given the names of Janet Ruth.

CAMM.—A daughter to Sister Alice Camm, of Leeds, and the late Sgt. Pilot Douglas A. Camm, R.A.F., on April 11. The child was blessed by Elder George Camm on Sunday, May 23, and given the names of Yvette Alma.

MARRIAGE

BOWER-DUNN — FISHER.—The marriage took place on Saturday, May 8, of Sister Faith Bower-Dunn and Elder Arthur J. Fisher. District President Norman Dunn performed the ceremony. The bride, dressed in white, and attended by bridesmaids (K. Margaret Dunn, sister to bride, and Terry and Janys Webb, nieces of bridegroom) dressed in magenta, was given away by her father, Henry Wm. Bower. Elder Melvin W. Dunn acted as "best man." Mr. Howard P. Butler rendered appropriate organ music. Sisters Winifred Makin and Winifred Stokes gave a vocal duet, "The World is Full of Beauty."

Fifty relatives and friends attended a reception at the bride's home, after which the couple left for Bristol, where they were to spend their honeymoon.

DEATHS

HUTCHINSON.—The deaths occurred on March 24 and 25 respectively of Sister Anne Hutchinson (82), and her husband, Brother William T. Hutchinson (85), who by dying within a few hours of each other had their last wish granted. They had been members of the Gateshead Branch for 35 years, and last year celebrated their Diamond Wedding. A funeral service was conducted by District President Frederick W. Oates, who also dedicated the grave.

TYSOE.—The death of Sister Emma Tysoe, aged 94, occurred after a short illness, on April 28, at her residence in Stony Stratford, Bucks. Despite her age, she was an active woman, caring for her own needs and visiting her friends and relatives. Within two months of her death she had been known to walk home four miles after attending a women's meeting in a neighbouring village.

Distance had prevented her regular attendance at L.D.S. meeting places, but she had retained a full testimony of the Restored Gospel.

A short dedicatory service was conducted by District President Norman Dunn, and the grave was dedicated by Elder Geo. E. Hunter.

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THE THIRD ANNUAL CONFERENCE
of all District and Branch Presidents and Counsellors
will be held at the
MISSION HEADQUARTERS
during the August Holidays, JULY 31—AUGUST 1 & 2.
The Mission Presidency hope that all invited leaders will attend.
Important Mission aims and projects will be announced later.

RESERVE THE DATES. R.S.V.P.

WIT'S ENDS

IN A LIGHTER VEIN

HE PROVED IT

Phrenologist: "From these bumps I can see that you are touchy and quarrelsome."

Crabshaw: "Me touchy and quarrelsome? Say that again and I'll wring your neck."

REBUKED

Peeved Professor: "Listen here, young man, are you the professor of this class?"

Football Bug: "No, sir, I'm not."

Peeved Professor: "Well, then, stop acting like a jackass."

A BLIND ALLEY

She: "I ought to leave you and go home to mother."

He (angrily): "Well, why don't you?"

She: "I can't. She's left father and is coming here."

TRANSFERRED WEIGHT

"I sent my little boy for two pounds of plums and you only sent a pound and a half."

"My scales are all right, madam. Have you weighed your little boy?"

GREATEST CURSE

"Drink," said the Irish lecturer, "is the greatest curse of the country. It makes yer quarrel with yer neighbours. It makes yer shoot at yer landlord, and it makes yer miss him."

THE PEAK PERIOD

Women talk more at certain times of the day than at others, a psychologist tells us. From about eight in the morning until midnight is said to be the peak period.

JOYS OF MOTORING

Amiable Victim (bowled over by automobile): "I'm perfectly all right. Thank you. I'm not a bit hurt."

Motorist: "I say, you're behaving jolly well about it. It is a real pleasure to knock down a thorough sportsman like you."

OUT OF PRINT

Mrs. Bunkerhill: "Have you read Scott's novels?"

Miss Slacker: "All but his 'Emulsion'; I have seen it advertised, but I have never been able to get a copy."

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CONSENSUS OF OPINION ON THE NEW "MILLENNIAL STAR" MAGAZINE

"The May issue of the 'Star' has just arrived, and on behalf of all here I wish to congratulate you for what we consider an outstanding contribution to the forward and upward movement of Zion's great cause in this land." George H. Bailey, Sheffield.

"I think the new 'Star' is a worthwhile improvement, and I hope it persists after the war in its present form."
Major John Bleakley, London.

"I received the first copy of the new 'Star,' and take this opportunity of congratulating all concerned in the organisation of this fine new publication." John L. A. Soper, Plymouth.

"Another P.S.! Might I just add my congratulations to the others of the new 'Millennial Star'. I am indeed proud to offer it as a magazine of our Church. I wouldn't miss it for the world."
Augusta M. Edwards, M.I.A. Board.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17. St. Nicholas Street.

Airdrie:
L. D. S. Hall,
136, Graham Street,
Airdrie, Scotland.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

BIRMINGHAM

Hanasworth:
L. D. S. Chapel.
23, Booth Street.

Kingstanding:
Peckham Rd. Schools.

Sparkbrook:
Conway Rd. Schools.

Blackburn:
89, Regent Street.

Bradford:
L. D. S. Chapel,
Woodlands Street.

Brighton:
77, Grand Parade
(first door).

BRISTOL

L. D. S. Hall,
Zion Road,
off Clarence Road.

Hanham:
Co-Operative Hall,
High Street,
Kingswood,

Burnley:
L. D. S. Chapel.
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L. D. S. Hall,
Gordon Street.

Derby.
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
At Mills Caterers,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Enquire
48, London Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
142, Parrock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Halifax:
38, Clare Road,
off Horton Street.

Hanley:
First Floor,
14, Percy Street.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

LONDON

North:
L. D. S. Chapel,
59, Clissold Rd., N.16.

South:
L.D.S. Chapel.
149, Nightingale Lane,
S.W.12.

Catford:
61, Gareth Grove,
Bromley, Kent.

Chiswick:
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
L.D.S. Hall,
Dallow Road.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
The Institute,
Radstock Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
c/o Tom Harris,
16, Hazlewood Terrace
Peverill.

Pontllanfraith:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street.

Pudsey:
Home Branch,
8, Fern Terrace,
Thorpe Road.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Lyons Road.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Wolverhampton:
Washington Bldgs.,
Queen Street.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Weston-super-Mare:
23, Chesham Rd., N.

Wigan:
6, Standishgate.

Gt. Yarmouth:
Home Branch,
56, Wolseley Road.

Teachings of

The Prophet Joseph Smith

SAINTS HAVE NOT MUCH TIME

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes.

ALL ORDINANCES NECESSARY

The question is frequently asked: "Can we not be saved without going through with all those ordinances?" I would answer, No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

UNWILLINGNESS OF SAINTS TO LEARN

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions; they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen.

What Others Say

About The "Mormons"

JAMES W. BARCLAY—Member of British Parliament.

"In morality, as far as shown by statistics, the Mormons greatly excel the Gentiles in their midst. These figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice, whatever may be alleged to the contrary by ignorant or prejudiced enemies. Let me say, in conclusion, that I went to Utah prejudiced against the Mormons; but, after seeing and investigating them myself, I came to the conclusion that apart from polygamy, there is much in the Mormon organisation to admire and respect, and that the Mormons are the subjects of a greater amount of misrepresentation and unjust abuse than any other community with which I am acquainted." (A New View of Mormonism, Ninteenth Century, January, 1884, pages 180, 181, 183.)

HELEN HUNT JACKSON—Author, Novelist.

"The more honest, industrious, simple-minded and upright a man is, the better Mormon he will be, if he be a Mormon at all. . . . The Mormon people, as a people, are too upright, industrious and moral, have worked too long and well, and achieved too splendid a success, to have their future again imperilled by being brought into active hostility with the majority of their fellow-countrymen." (The Women of the Beehive, Century, May, 1884.)

BELVA A. LOCKWOOD—American Woman Lawyer and Suffrage Leader.

"The history of the Mormon people is a romance in real life, more interesting than the often far-fetched conceit of the novelist and in some instances has been more tragic than the distorted conceptions of the theatrical stage.

"These people are and have been frugal, industrious, moral; that they had no almshouses, saloons or brothels in their midst until such were instituted by the so-called Gentiles and sustained by the federal courts; that they had their co-operative stores, mills and manufactories that gave employment to the unemployed; that they had their public school system, into which their children were gathered open to all alike; that their children were well-born, well-bred, and well-educated, and the women as well-informed and cultured as the masses of American women; that the men do not swear, drink intoxicants, or smoke." (New York Mail and Express, 1888.)

The Ludo Press, 373 Earlsfield Road, London, S.W.18.